

IRUKKURAL

ON VIRTUE

COMMENTARY

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அறப்பால

ON VIRTUE.

CHAP. 1.



கடவுள்வாழ்தகு The praise of God.

The literal meaning of the title of this Chapter is preserved in the translation. According to established rule all Tamil compositions ought and, with few exceptions, all do commence by an invocation of the Deity, varying according to the sect of the writer. Tiruvalluvar has devoted the whole of this Chapter to this subject.



I.

அகாசுதவ்வெழுத்தேதல்லாணிதி

As ranked in every alphabet the first
 The self-same vowel stands, so in all worlds,
 Th' eternal God is chief.

Literally *As A is the first letter* &c. the first of our vowels, when pronounced short, is here intended, which is actually the first letter in all alphabets and the meaning of the distich, therefore, is, that, as this letter, however varying in form, is the first in all alphabets, so the same Deity, however varying in his energies and attributes, governs all nature. By translating the word *முதல* letters instead of "alphabet" the sense of this couplet would be—*As the vowel A stands first among the letters (of the Tamil alphabet) so the eternal God stands first in the world*—and this in fact, is the meaning given to it in the Latin Commentary. The foregoing version however, agrees with the reading of Parimelazhager, who commenting on it says—*தன்முதல்தகடுகயன் றிய லெழுத்திற்முதலாதனாகியமுதலெவ்வொழுது* It is not confined to the Tamil alphabet alone, seeing it to be the first, also, in the Northern

(or Sanscrit) *Alphabet he says all alphabets.* It must not be objected to this that உலகு *the world* is in the singular number, as this word like many similar terms in Tamil, has frequently a plural and general signification, as in the 3rd Couplet of Chap. 3rd, where it means the inhabitants both of heaven and earth. Here, moreover, generality may more especially be attributed to it, the adjective எல்லாம் *all* being so placed in the sentence as to qualify both எழுத்து *letters* and உலகு *worlds*; thus affording two readings, namely, அகர்முதலெழுத்தெல்லாம் *as the letter A is first in all alphabets*, and எல்லாம் திருபகவனமுதறதேயுலகு *the eternal God is chief in all worlds*: instances of such double application of a single term are not uncommon in Tamil.

“So in all worlds”—The Hindus believe not only in a plurality of worlds but in a plurality of systems called அண்டம் of which the entire collection constitutes the பிரமாண்டம் *the universe*; this belief is thus alluded to in the *Tiruvây-mozhi* the words of the holy mouth, a translation of the substance of the Védam, according to the Vaishnavas, into Tamil.

விண்மீதிருப்பாயமலைமேனி தபாயகடல்கோவாய
மணமீதுழலவாயிவற நுள்ளெயருமறைநகுறைவாய
எண்மீதியன்றபுறவண்டத்தாயெனநானி
யுண்மீதாமுயுருக்காட்டாடுதயொளிப்பாயோ.

Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean,

Thou revolvest in the earth, but, among all these, though every where present, thou art every where hid;

Thou art among other worlds, among systems beyond the reach of thought, And thou sportest, also, in my soul: wilt thou ever thus remain concealed without manifesting thy form?

This verse involves philosophic ideas of no small importance, and to impress, therefore, the truth of my translation it may be right to analyze the original expressions. That translated "thou revolvest in the earth," which so immediately opposes the Puranic system of geography and astronomy and which is in itself so just, is in the original composed of the words மண்ணு Man' the earth, மீது midu in, on, above, among, it must here have the first meaning because it takes the second in the first line and the others in the two last, were it otherwise the rhyme would be incorrect, and உழல்வாய uzhelvay the second person singular of the future tense of the verb உழல்வ uzhel to revolve, used according to idiom in a frequentative sense; the literal meaning, therefore, is

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thou continuest revolving &c. The line translated "Thou art among other worlds, among systems beyond the reach of the thought," is composed of the following words, என் En' thought, மீது midu above, இயன்ற iyan da, the participle past of the verb இயல்வ iyelel to become unite, or collected in companies, புற pura other, அண்டதாய an'dattay, an appellative noun conjugated in the second person, derived from the Sanscrit word அண்டம், an'dam which literally signifies an egg, or any thing oval, here a sphere, a solar system; அண்டதான் an'dattàn the first form of the appellative, according to the rules of Tamil grammar means either he who presides over, possesses, or inhabits a system of worlds; the whole sentence, therefore, might more literally be translated, Thou dwellest among other systems of worlds collected in companies beyond the reach of thought.—The notion of a plurality of worlds, which Fontenelle has in modern times made popular in Europe, seems to have been known and admitted in India in the earliest ages.

"Th' eternal God"—The compound அதுபகவன், thus rendered, bears correctly that signification, but the literal meaning of the first member of it அது is the first, the beginning; both the terms are of Sanscrit derivation, and the compound, which follows, therefore, the rules of that language, is the only instance of the kind that occurs in this division of the work.



அகரம் *the letter A.* the ac. sing. governed by the following verb.—
 முதல் a conjugated form of the noun முதல் *the beginning*, having the
 force of the third.per. plu. pass. and meaning *they begin by, commence*
with.—எழுத்தெல்லாம் *all letters*; the nom. governing the preceding
 word conjugated as a verb.—எல்லாம் *all*, this term, as is usually the case,
 here follows the word with which it is compounded.—ஆதிபகவன் a San-
 scrit compound from ஆதி *the first, the beginning*, and ஹவாடி *Deity*, the
 final syllable being shortened.—முதறறே the third per. sing. neu.
 terminated by the emphatic எ, from முதல் and governed by the preced-
 ing term, which, although in the masc. takes a verb in the neuter gen-
 der as all words signifying *God* may do.—உலகு *the worlds, the universe*
 the sing. used for the plu. and the nom. for the ac. governed by முதறறு

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II.

கிறத தனாலாயபயனென்கொலவாலறிவ
 னறறடுடொழாஅனென (உ)

What is the fruit that human
 knowledge gives,
 If at the feet of him, who is
 pure knowledge,

Due reverence be not paid ?

This version is nearly literal and requires no explanation. The terms here used to designate the Deity *வாலறிவன்* *he who is pure intelligence* has immediate reference to *ஆடுபகவன்* in the preceding distich, as have all similar phrases throughout this chapter.

“ If at his feet ”—In this and the following couplets the words, *the worshippers of his feet*, to express reverence, and *those who are united to his feet*, to express obedience, are used in the original; such use probably originated in the practice of substituting in the act of worship a material image for the immaterial idea. The sacred writers, however, do not reject similar phrases and they are no doubt employed by Tiruvalluvar in a figurative sense, as the being he addresses in this chapter is evidently the Eternal One, “ *to whom there is none similar*; ” whom no symbol can express and no form design.

கற்றதனல் *from that which was learned*; the 3d or instrumentive case of the neuter pronominal participle past of *கற்றல்* *to learn*.—*ஆய்* *which comes*; the contracted participle of *ஆதல்* *to become* used for *ஆகி*. *நா—பயன்* *fruit, produce, profit*; the nom. governing the substantive verb understood.—*என* *what ?* the contracted form of the neuter interrogative

pronoun எனவன.—கொல் a particle, sometimes, as here, expletive, sometimes like *quod* implying doubtful interrogation.—யால் *purity, truth*; here used adjectively and qualifying the following term.—அறிவன *he who is knowledge, or he who possesses knowledge*; the former is the more general meaning of similar derivatives, thus கில்வன means *he who is a bowman*, not merely *the possessor of a bow*, and when conjugated கில்வே I am a bowman, கில்வாய் thou art a bowman &c; an appellative conjugated in the 3d Per. masc. from அறிவு *knowledge*, the nominative being used for the 6th or Genitive Case.—ஊறமுடையதாயார், for நல்ல good, தாள் a foot, the nom. used for the 2nd or ac. case, and தொழார்.

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the final being lengthened by உயிரளபெடை, *they who do not revere*; the negative participle in the masc. and fem. gender and plu.

num. of தொழுவது *to revere*.—எனின if said, the subjunctive form of

என்றல் *to say*; it has here, however, simply the sense of ஆனால் *if and*, united with the preceding negative term, means *unless they revere*.



III.

மலர்மிசையேகிஞ்ஞன மாணடிசேர்ந்தார்
 நிலமிசைநீடுவாழ்வார் (15)

They who adore his sacred feet; whose grace
 Gladdens with sudden thrill the fervent heart,
 High o'er the earth shall soar to endless joy.

The allusion in the original could not by any form of words be preserved so as to be intelligible to the European reader; in this version, therefore, the commentary rather than the text, is followed. மலர் from மலர்ந்தல் to blow as a flower means literally a full blown flower, and figuratively a glad heart, a rejoicing mind, thus தனனுளமலர்ந்தது his mind or heart blew as a flower, that is rejoiced, அவனுளதைமலர்வித்தான he caused his heart to rejoice. The original, accordingly, is மலர்மிசையேகிஞ்ஞன he who passes suddenly over the full blown flower, that is, who passes suddenly over the rejoicing heart and it alludes to the sudden afflatus of the divine spirit into the mind of the favored devotee, which purifies him from sin, detaches him from all mundane affections, and exempts him from the misery of future birth; to the effects of that grace, which "passeth all understanding," which at once converts unrighteousness into righteousness, and which is vouchsafed to the sinful Publicain while it is withheld from the siless Pharisee. The passage is thus interpreted by Parimèl-azhager அன்பானிவ்வியார் துளக்கம்வெதின் கனவர்பிவ்வநதவடிவொடுவிரைநதுசேறவினெகிஞ்ஞன which may be thus freely rendered, he who passes suddenly over the lotos-flower of the heart of those who think on him with affection, appearing to their mind's eye in that form in which their several systems of religious belief lead their imagination to represent him. He adds இதலிப்புமேனடநதானென்பதோர்பெயர்ப்பறநிபயிநிதுகடவுடகேறறுவாருமுள் They are some who apply

this expression to another Deity, whom they denominated Párimènadandàr he walks on flowers: those here referred to are the Saman'ér or Jainér, who represent their twenty fourth Tírt'hacas, in Tamil jointly called Arugan from the Sanscrit *Arhan* meritorious, standing on a lotos flower beneath a Pin'di

or A'soca tree crowned by a triple umbrella. The Saman'ér claim 'Tiruval'luer as belonging to their sect and adduce this verse in support of their claim.

“ High o'er the earth”—the words of the original கிமிசை may mean *on the earth* and the whole second line, therefore, may be rendered they shall live long on the earth; all the commentators, however give it the meaning here assigned to it. The Latin translation is “ in loco terræ superiori diu vivet— —id est in cœlo æternum beabitur,” and the paraphrase of Párimèl-azhager எல்லாவுலகிறகுமேலாய லீட்டுவகிணகண் டிவினறி வாழ்வார் They shall live without decay in the world of final beatitude, above all worlds. This interpretation of the term, மீசை over, above, is certainly correct for it is only by a lapse from its proper meaning, that it signifies on.

மலர் *A full blown flower*, the oblique in composition with the following term: the oblique form of nouns ending in vowels, nasals and liquids, when they do not take the affix இன், are the same as the nominative.—மீசை height, elevation; as the latter member of this and similar compounds this noun must be translated by the prepositions, over, above, sometimes on.—வகிஞன் he who went, he who walked; the third pers. masc. sing. of the past tense of வகுதல் to go, used as an aorist participle; to explain this use of the past tense Parimèl-azhager quotes the following rule from the Tolcápiyam வராககாலத துநிகழு வகாலிததும-ஞ்சீ கருவருமவிவணசுசா றகிவவி-பிறநதகாலிததுகரு நிபபொடுகிளைத ல-வினாநதபொருள வெனமனூர்புலவர் The wise have declared that the verb may be used in the form of the past tense and with the signification of the present and future when quickness or suddenness is implied. It will be found, however, that Tiruval'luer frequently uses the past form in a sense entirely indefinite and when he does not intend to express the quick

performance of the action.—*மாண greatness, honor, glory*; used adjectively, or in composition with the following term.—*அடர் a foot* the nom. used for the obl. with the sense of the ac.—*சேர்ந்தார் they joined, united with*; the past tense third per. masc. plu. used for the participle, or, as

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perhaps it ought rather to be considered, the contracted form of சேர்

சதவர் the pronominal participle past of சேர்தல் to join.—*கிலம் the earth*; in composition with *மிசை*.—*கீடு length, extension of space, or duration of time*; used adverbially. The root *கீழி lengthen, extend*, gives origin to the two neuter verbs *கீழல்*, formed immediately from it, and *கீடுதல்*, formed from it by the affix *து*, which with the final *ரீ* is converted to *டு*, to *grow long, or extend itself*, and to an active, *கீட்டல்*, formed by doubling the final of the theme of the second neu. *வரவி, to stretch out, reach*: this theme *கீடு* is also, a noun subs. denominated by the Tamil Grammarians *முதனிலிததொழிற்றுடையர் a verbal theme in the sense of a noun signifying the state or action of a verb*; such substantives may likewise be used as adjectives and adverbs.—*வாழ்வார் they shall live*; the third per. plu. masc. of the fut. tense of *வாழ்தல் to live, flourish, enjoy happiness*, governed by the pronominal participle *சேர்ந்தார்*.



IV

வேணடு தலவேண்டாமையிலானடி சேர்ந்தார்கள்

To him, whom no affection moves nor hate,
 Those constant in obedience, from all ill
 In this world and the next, are free.

“ Whom no affection moves nor hate ”—this, though it conveys the general idea, is not an exact translation, வேண்டாமம் may be more properly rendered *aversion* than hatred and the whole sentence, as explained by Pariniel azhager, ஒருபொருளையு மவிழைதலும் வெறுத்தலும் இல்லாதவன் *he who is not affected to any thing, nor averse from any thing*; or, simply, *he who is without bias*. This expression வேண்டாதவன் வேண்டாமம் is intended to apply to the state ascribed by Hindu writers to the all-pervading Spirit, when they say it is the universal Witness, taking cognizance of all things, whether good or evil, but

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affected by none, and it describes in other words the fifth of the eight attributes admitted by the A'gamas, as explained after the 9th. verse of this Chapter. The attribute indicated by the terms there used is the immateriality of the deity and they are so rendered; the more literal translation however, would be *that which cannot from it's nature be affected by the incidents of matter.*

“ From all ill in this world and the next is free ”—Man is naturally liable to affliction according to the Hindus from three sources, namely, from himself, from others, and from God. It is from religion alone, the author says, he can, derive that right knowledge which delivers him from the first, raises him above the second, and averts from him the third.



வேண்டுகதல் *the possessing desire*; a verbal noun in the form by which the verb is usually expressed.—வேண்டாமை *the not possessing desire*; the negative verbal from வேண்டுகதல் *to desire*.—இவ்வாறு for இவ்வாறு *of him who has not*, the participle in the masculine singular from இல் *there is not*, the nominative being used for the genitive.—அட—the nom. used for the 2^d or ac. case, and governed by the following participle.—சேர்ந்தார்க்கு *to those united*; the past participle neuter of the verb சேர்தல் *to unite* in the 4th or dative case plural.—யாண்டு *always*; யாண்டு, as a noun, signifies *time*, but connected with the particle உம it takes the adverbial signification here given to it. The foregoing word ending in உ and this beginning with ய a shortened இசுற நியவிசைம is interposed, and the உ suffers elision.—இடுமடை *mischief, evil, affliction*, the nominative of the following verb.—இல் *there is not*; this word like அல் *it is not* may be used for any tense or form of the verb which the sense requires.

NOTE. The roots இல் & அல் do not give origin to any regular verb; they are confined to the negative form in which the former is thus conjugated,—இல்லை *I am not*, இல்வாய் *thou art not*, இல்வான் *he is not*, இல்வாள் *she is not*, இல்வாது *it is not*, இல்வோம் *we are not*, இல்வீர் *ye are not*, இல்வார் *masc. and fem. இல்வை neu. they are not*; these forms may, also, be used as வினைக்கு நிபய or conjugated appellatives, and they then mean *I who am not, thou who art not &c.* It has, also, the gerund இல்வா and இல்வாமல் *not being*, the subjunctive இன்றேறல் *if not*, the indef. participles இல்வா and இல்வாத *that which is not* and the verbal இல்வாமை *the not being*. அவ் has nearly the same forms as இல்.

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V

இருளசேரிருவிவன யுஞ்சோலிமைவன.

பொருளசேர்புகழ்புரிந்தாரீமாட (6)

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Those who delight with
fervent mind to praise
The true and
only Lord of heav'n and earth,
No false ideas of right and
wrong can cloud.

“ Lord of heav'n and earth ”—the original word here used to designate the Deity is இறைவன் which means a *lord, a prince*, definitely the *Lord, God*: the two latter terms are not expressed, but clearly implied, as is, also, the preceding epithet “ only,” the words of the original, பொருளசேர்புகழ *praise connected with the reality or real nature of God, manifestly including the idea of the divine unity.*

“ Right and wrong ”—literally *both deeds*, that is நவெவினை *all acts according to the law*, whether moral or ritual observances, and தீவினை *all acts contrary to the law*. The orthodox Hindus hold that the works of the law, by exercising the mind in the contemplation of divine things and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be obtained; but that when once in possession of this knowledge,

works of every kind, the worship of the inferior deities, the performance of the sacrifices of the Śrutī, the ritual observances of the Smṛitī, distinction of meats and even moral obligations are of no further efficacy and the enlightened devotee perceives that the importance he has hitherto attached to them has arisen solely from the illusions of Māyā from which he is for ever released. Hence the expression "false ideas," the original of which is இருள், literally darkness, but here used in the acceptation of மயக்கம் ignorance, inebriation, mental delusion. Parimel-azhager thus explains this distich,—இன்னதனை மததெனயொருவராலுயகூறப்படாமையினவிசைசையயிருளென நாம-நலவிவரையுமபிதததறகேதுவாகலினிருவிவரையுருசோரவென நுகுக நிரூர்-இறைமைக்குணவகளிவிராயினுடையுடையரொண்ககருகிய நிவிவரங்கூகினறபுகழுகளபொருளசோவாகவினவைமுற்றவுமுடையவினறவனபுகழேபொருளசேர்புகழேழனப்படகு He calls that mental delusion which arises from matter, the nature of which no one can explain, darkness and, as good works are the cause of mortal births, he says the effect both of good and bad works ceases. The praises

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addressed by the ignorant to beings whom they imagine to be deities, but who possess none of the qualities of the divine nature, not being founded in reality, it is here said that the praise of the Lord, who possesses all these qualities, is the praise of reality. The word அவிச்சை rendered mental delusion is a corruption of the Sanscrit term अविज्ञान formed from the root ज्ञान know by the incrementive अवि prefixed and the privative अ: this word, though frequently used in high Tamil, like many other of the same derivation is not found in the dictionaries.

இருள் *darkness, ignorance*; the nom. with the sense of the third abl. in ஓடு governed by the following participle.—சேர் *joined, united*, the root of the verb சேர்தல் *to join*, used as an indefinite participle. Roots similarly used are called விவண ததொகை *the conjunction of the verb*, because the meaning of the three times is conjoined in it; the Latin commentator, considers this form an abbreviation of the future participle சேரும *that will join* and in this he agrees with the R. C. J. Beschi, who in explaining the several species of தொகை says (*vide Pars 2. Chap. 2. No. 33. Clavis humaniorum literarum sublimioris Tamulici idiomatis*) “விவண ததொகை quando participium ita abbreviatur ut tempora discerni non possint, et fit quando participio futuri detrahitur ம vel உம et tunc supponere potest pro quolibet tempore. Sic, பொருகனம் inservit pro பொருதகனம்-பொருகின தகனம்-பொருகுகனம்; வாழ்ந்தகுடி-vel வாழ்கின தகுடி-vel வாழுவகுடி-வாழுகுடி- et வாழ்குடி.” I do not, however, find any authority for this doctrine in the Tamil Grammars; in explaining the Sūtram of the Tolcāppiyam விவண யின ரொகு திகாலத தியலும் in which the nature of the விவண ததொகை is declared, the Commentator says விவணயென நது-உண-கின-முதலிய முதலி விவகலாயனை யிடை டாருபெயராயதனை னுறயிற் றதபெயரொச்சதனையுணர் தகின-தொகு தியாவன-அகாமும்-கின-ற-கின-ற வெணவுமுமமுமாம்-அவைகாலத தியலி தலாவதுகொலையாவண *the term verb implies un', tin eat and the rest being verbal roots, but it must be taken here, the whole being put for a part, to signify a participle originating from it. Connectives are the temporal termination of the participles, namely a for the past, nōda and cīnlu for the present, and um for the future; the conjunction of the meaning of these times is exemplified in the word col-yanei, which, as he proceeds to*

explain, may be rendered *an elephant which has killed, which kills, or which will kill*. On this authority I consider சேர், as it certainly is, the root used as an indefinite participle and shall so describe all similar terms.— இரு *two*; the adjective form before consonants of இரண்டு, before vowels it becomes ஈர்.—விவன *act, deed, work*; the nom. governing the neg. verb சேரா.—உம *and*; உம added to nouns of number and multitude or to interrogatives gives them a determinate meaning; thus இரண்டும் *both*, நாண்கு *all the four*, பறவையெல்லாமும் or யாகும் *every one of the birds flew away*, அதையாரும் நியார் *none can know that*.—சேரா *will not unite*; the third pers. neg. of சேர்தல்.—இறைவன *the Lord, God*; the nom. in regimen with the preceding part. and in comp. with the following term.—பொருள் *reality, truth*; under the same regimen a இருள். This word is used by Tiruvalluvar in various significations, of which examples will hereafter appear.—சேர் as above.—புகழ் *praise* the nom. for the ac. governed by the following part.—புரிந்தார் *they who love*; the contracted pron. part. past of புரிதல் *to love*, used indefinitely.—மாட்டு *in*; the abl. for the 7th. case or 3rd. abl. of மாடு *a place*, used as a preposition.



VI.

பெ

நறிவாயிலுந தவித தானபொய தீரோ

நெறிநின முர்நீடுவாழ்வார்

மூகக
(சு)

Those who pursue the path of his true law,

Who is of sensual organs void, in Heaven
 Shall dwell in never-ending bliss,

“Sensual Organs”—in the original *பொறிவாயி வடுக து* the five portals of sense, according to Parimèl-azhager *மெய்யாயகண லுகருசுசெவி* the body, mouth, eye, nose and ear ; God, being purely spiritual, is void of those organs, but is to be contemplated as being all eye, all ear &c. as he possesses the energy of any sense innately, not derived, as in material beings, from the excitation

(12)

of the corporeal organ.—The first part of this distich *பொறிவாயி வடுக தவித தான* may, also, be rendered *he who destroys the five senses* by relieving those who obey his laws from future births and making them participant in his spiritual nature.

“Shall dwell in endless bliss”—the expression is the same as that which concludes the 3rd distich of this chapter, namely *சீடுவாமழவார்* which means literally *they shall live durably*, but is interpreted by all the Commentators as applying the state of final beatitude.

பொறி *the senses*, as sight, hearing &c.—வாயில *the organs of sense*
 as the eye, ear &c.—ஐந்து *five*: these three terms from a compound
 governed as in the ac. by the following participle.—அவிததான *he who*
rejects or destroys; the past participle of அவிததல், used indefinitely.—
 பொய் *falsehood*; the nom. for the obl. with the meaning of the 5th
 case or 2nd abl. and governed by the following participle.—தீர் *which is*
free from; the root used for the indefinite participle. From this root are
 derived two verbs, a neuter தீர்தல் *to become finished or determined, to*
become separated, and தீர்தல் *to finish, settle, decide*: as here used it has
 the second meaning of the neuter verb,—ஒழுக்கம் *a rule, law, observance*;
 the obl. used for the gen. but at the same time in regimen with the pre-
 ceding part.—ஒடு நி the nom. used for the obl. with the meaning of the
 7th case or 3rd abl. சினஞர் *they who stand*; the past pron. part. plu. of
 சிறறல், used indefinitely. This distich from the commencement to the
 last term inclusive affords a continued instance of the தொலைவிடு, the
 affixes forming the cases of the nouns and indicating the tense of the par-
 ticiple being suppressed and the meaning depending on juxta-position
 only. The proper affixes being supplied the passage will stand as follows
 பொறியினவாயிலகனிவரைநிலவரையுமவிததானதுபொய்யிறதீருமொழுக
 கதடுனெறியினகணினஞர் *They who stand (in) the way (of) the law,*
which is free (from) falsehood, (of) him who rejects (all) five (of) the
organs (of) sense: the words in Roman shew the force of the affixes un-
 derstood in the original and how supplied.—தீடு *durably*.—வாழ்வார் *shall*
live; the 3^d per. plu. masc. governed by the part. சினஞர். It must be re-
 membered that the masc. plu. But not sing. always includes the fem.

VII.

தனக்குவமையிலலாதான

முளசேர்ந்தார்க

கல்லான

மனக்கவலிமாற்றலரிது

(எ)

The anxious mind, against corroding thought,
No refuge hath, save at the sacred feet
Of him to whom no likeness is..

“Corroding thought” —this version but faintly expresses the meaning of the original; மனக்கவலை literally *anxiety or restlessness of mind*, here includes every grief “that flesh is heir to,” every affliction that arises from the connection of the immortal spirit with perishable matter, which causes in the Soul a continual anxiety to shake off her “mortal coil” and to rejoin that heavenly source whence she is derived, and which in Tamil is expressively called (உடு) her home. This explanation is furnished by Parimèl-azhagar; his words are தானசேராதார் மிதிவிடுகடுகுதுவாய்காமடுவகுவிமயக்கவகவிரமாற்றமாடாமையிற் பிறந்தவற்றான்குருந்தனபயங்களுள்முந்தவனொன்பதாம் *They who are not united with his feet (not constant in obedience to him), having been born again from their not being able to release themselves from desire, anger, and the various delusions which are the causes of human births, are said to*

be overwhelmed with affliction by these delusions.

“Of him to whom no likeness is”—the Latin commentary renders the original “qui sibi similem non habet,” but as உவமை is an abstract noun it ought to be qui sibi similitudinem non habet. The author says, not merely that there is none like the deity, but that there is no similitude by which he can be described, no figure of human speech by which his nature can be expressed.

தனக்கு to himself, the dative of தான.—உவமை similitude; forming a compound with the following negative.—இல்லாதான the same as இல்லாதவன of him who has not; the participle indefinite in the masc. sing. of the defective v. இல், the nom. being used for the gen.—கூன the feet, for தான the த being changed to ற by the preceding ன; the nom. for the ac.—சேர்ந்தார்க்கு to those who join; the pro. part. past. in the dat. plu. of சேர்ந்தல்.—அல்லாவி without, the final வி being changed before ம to ன, used for அல்லாமல், the negative gerund of the impersonal.

(14)

verb அல் it is not.—மன of the mind; the oblique of மனம் used for the 6th or gen. case.—கவலை anxiety—மாற்றல் the changing; a verbal in the form used to express the verb; the three preceding terms form a compound in the nom. which governs the following verb.—அரிது is impossible, lit. difficult.

VIII.

அறவாழியநதணன

முளசேர்நதார்ககல்லாற

பிறவாழிந்நதலரிது

(அ)

Hard is

the transit of this sea of vice,

Save by that

Being's gracious aid, who is

Himself a sea

of virtue.

“Sea of vice”—அறவாழி the Sea of virtue occurring at the beginning of the couplet as an epithet of the Deity, பிறவாழி the other sea signifies, consequently, the sea of that which is different from virtue, that is of vice: Tiruvalluvar frequently uses this term, அற to designate the opposite of some quality or thing previously mentioned.

“That Being's gracious aid”—the term here used as a name of the Deity அறதணன is derived from அற beauty and தணமம literally coolness, freshness, figuratively kindness, mercy, and the compound means, therefore, beautifully merciful. This word is not found in the dictionaries among the names of the Supreme Being, but as a title of Brahmā and of Aruṅga: in reference

to the latter. Parimel-azhager says.—அறவாழியெனபதவித தரு மசசகச
 மாகதிய தவறையுடையவநதனனென னுரை பபாருமுளர் there are some who
 explain the term aravāzhi as referring to that Andan'en who caused and pos-
 sesses the circle of virtues. ஆழி signifies a circle as well as the sea, and
 the title அறவாழியநதனன, though assigned by the R. C. J. Beschi in the
 Sadur-sgarādi to the Supreme Being, is in all other Tamil dictionaries given to
 Arugen. The Jainers refer, under this interpretation, to this distich for further
 proof of Tiruvalluvar having belonged to their sect.

அற of virtue ; the oblique of அறம forming a compound with the
 following term.—ஆழி a circle, the sea.—அநதனன of the merciful, of

(15)

God ; these three terms form the compound called குணததொகைததொ
 டர்மொழி, the two former qualifying the latter, though not connected
 with it by an adjectival termination, or a substitute for it.—குள் for தாள்
 the feet ; the nom. used for the ac. in composition with the preceding
 term.—சேர்ந்தார்க்கு to those who join or adhere to ; the dat. case
 governed by following gerund.—அவ்வால் except ; this word is pro-
 perly the subjunctive of அல் meaning if not, though not, but here and
 frequently throughout this work it has the signification if the gerund
 அவ்வாமல் not being, which must be generally rendered in English by
 the terms except, besides, but : as ஏகனவ்வாமறகடவுளின னு there is

no god but the only god.—அற the other :

this word ; which signifies
 literally different in kind or order, is in comp. with following term, with
 the force of an adj.—ஆழி sea.—சேநதல் the swimming ; a verbal in the

nom. governing the following verb.—அரிது is impossible.

NOTE. The last word, though it has all the force of a verb, is, like many similar terms already noticed, an appellative noun, derived from a root not used as a verbal theme, conjugated as a verb. This species of word, peculiar altogether to the Tamil language and some of its descendants, is called வினைக்குறிப்பு, from வினை a verb and குறிப்பு, a sign, symbol, which the R. C. J. Beschi renders "Indicativum verbi" the following Sūtram from the Nannūl, translated with reference to the commentary, sufficiently describes its nature,—பொருண்முதலாநி னுநதோந் தி முன்குற னுளவி வண்முதன மரதிகுற விளகலவிவனைக்குறிப்பு The appellative noun used as the indicative of the verb is derived from terms of six kinds, namely, from those implying property, place, time, a bodily member, quality and profession, and of the six incidents of the verb aforementioned, namely the agent, the instrument, the place, the action, the time, and the object, it takes those affixes only that exhibit the agent, but it has none of the forms which serve to indicate the rest. The appellative is conjugated through each person, gender and number, but is entirely indefinite as to time, mood &c. and must be construed, therefore, by adding simply the substantive verb to the proper meaning of the term. Thus அரிது is derived from the root அர் or அரு hard, difficult, which is used only in composition with other terms taking the form of the fu. part., as அருவகாடு a wood difficult of access, never as a verbal theme, there being no such verb as அருதல் to become difficult. The appellative formed from this root by the affix இயன் is அரியன், called பண்படையாகப்பிநக தவிவனைக்குறிப்புமுத னு an appellative derived from a term signifying quality and indicating the full meaning of the verb, and means, therefore, he is a hard man and, when conjugated through the other persons, அரியன் she is a hard woman, அரிது it is a hard thing, or it is hard, அரியை thou art a hard man, &c.

அரியேன *I am a hard man*, அரியர் masc. and fem. அரிய neu. *they are hard* &c. அரியீர் *ye are* &c. அரடும we are &c. It must be observed that the neuter form only can have the absolute meaning of the verb, all the rest include the idea of personality; தீயரினைய and அரசனவிலவினான must be construed *thou art a hard man*, and *the king is a bowman*, or *the possessor of a bow*, not *thou art a hard*, or *the king has a bow*. At the same time that appellatives have the form and regimen of verbs, they have also the form and regimen of nouns, and they are then called விவணகரு நிபபபபெயர் the appellative indicative of the verb used as a noun; thus அரியை, an appellative conjugated in the second person singular may be declined through every case as a noun, as அரியை *thou art a hard man* nom., அரியையை *thou art* &c. ac., அரியையால்-ஓடு *by or with thee a hard man*, அரியைக்கு *to thee* &c., அரியையில *from thee* &c., அரியையது *of thee* &c., அரியையககண *in thee* &c. This extraordinary idiom is the cause of a peculiar terseness and energy of expression in the High Tamil, as the following examples of the regimen of the conjugated appellative will shew, which, perhaps, no other language can imitate.—கொடியை சிறியவனையடிததாய *thou a person of a cruel disposition hast beaten me a poor miserable man*; here கொடியை an appellative conj. in the 2d pers. sing. is the nom. to the verb, and சிறியவனை conj. in the first pers. the ac. governed by it; to express the meaning of this sentence would require in low Tamil as many words, as it does in English, as it must be rendered கொடுமையுள்ளவனாகி நுககிறதீது அமைபுள்ளவரையிருக்கிறவனவனையடிததாய.—அரிய செய்வியவர்களுவேன *I can make hard things easy*, here the two first terms conj. in the 3rd pers. plu. neu. are governed in the ac. by the verb.

IX.

கோளில்பொறியிறகுணமில்வேயெண
குணத்தான

முனாவணங்காததவல்

(க)

Of virtue void, as is the palsied sense,

The head must be, that bows not at his feet,

Whose eight-fold attributes pervade the world.

“As is the palsied sense”—the original says *the irreverend head is like an organ of sense void of it's peculiar property*; as an eye, which has lost it's

sight, or as an ear that is deaf: the effect of the palsy being thus to destroy the powers of all the organs; this version, though not exact to the words, evidently conveys the general idea of the author.

(17)

“ Whose attributes eight-fold pervade the world”—Preparatory to the detailed consideration of this verse, of which it is especially worthy, I shall give a literal translation of the whole couplet.

The head which does not worship the feet of him who has eight qualities has itself no quality, being like an organ of sense, which has not its peculiar property.

The qualities here intended are the principal attributes of the deity, limited by the Author to *eight*. An enquiry into the deviation and purport of the terms by which these are expressed will tend to elucidate the notions received among the Hindus respecting the nature of the Godhead; I shall examine, therefore, at some length the commentary of Parimèl-azhager on this verse, adding, for the sake of further illustration, an explanation of

the attributes as contained in the Védas. Moreover, to shew in what degree the Catholic writers have availed themselves of the terms in use among the several Hindu sects and with what ingenuity they have contrived to render them the vehicle of their own doctrines, I shall state those employed by the R. J. C. Beschi and others to express the six attributes admitted by them. The commentary of Parimel-azhagar is as follows,—*என்கு ஐ களாவன - தன வயத்தனாதல் - தாயவுடம்பினாதல் - இயற்கையுணர்வினாதல் - முற துமுணர்நீதல் - இயல்பாகிவ பாசங்களை சீங்குதல் - ரீபர்ருளுடைமை முடிவிரற்றலுடைமை - வர்மபிவின்பமுடைமை - எனவியை - இய வாறுசைவாகமத்திடைக்கூறப்படன - அணிமாவைமுதலாகவுடையவடு னன்வுமுறைப்பாருமுனர். எனவும் - கடையிலாதவ நிலைமுதலாகவுடையவடு னன்வுமுறைப்பாருமுனர்.* This passage indicates three explanations of the expression occurring in text, "eight fold attributes"; namely, first that given by himself from the A'gamas; secondly, that given by those who say that the qualities termed *anima* and the rest are meant; thirdly those enumerated in the verse commencing *cadei-yillada-arivu*.

First, with respect to the attributes as propounded in the A'gamas, I shall analyze the several phrases here used, giving the meaning of each as usually explained by Hindu writers. First, *தனவயத்தனாதல்* from *தன his own வயத்தன possessor ஆதல் to be*: the souls of material beings are necessarily subjected to matter, with which they are connected and independently of which they cannot act; this is called *பசுபாசம் the bondage of the Soul*, from which the immaterial spirit is free. This attribute may be translated *The Independent*, or, after Beschi, as that, which is independent of all must be paramount to all,

—The self-existent Lord of all. Secondly, தாயவுடம்பினானாதல from தாய

nature உடம்பினான embodied and ஆதல: not subject like created beings to the incidents of birth, life and death and all the illusions of mundane existence, but

assuming at pleasure, for the purpose of manifesting himself, a corporeal form of perfect purity; it may be rendered,—The Ever-Pure. Thirdly, இயற்கையுணர்வினானாதல from இயற்கையு nature, property உணர்வினான he who possesses knowledge and ஆதல; not acquiring knowledge through the medium of the sensual organs, by penance, meditation and other means, but possessing it intuitively,—The intuitively Wise. Fourthly, முற்றமுணர்நதல from முற்றம wholly, entirely and உணர்நதல to know; he whose faculties, not subjected to the alternations of watchfulness and sleep, nor liable to any interruption, are at all times in active operation,—The infinitely Intelligent. Fifthly, இயல்பாகவேபாசங்களால் நீங்காதல from இயல்பு nature பாசங்களால் snares, bonds and நீங்காதல to be separated from neu.; he who, though constantly witnessing the operations of matter, cannot by his nature be affected by it's illusions or impeded by it's restrictions,—The Immaterial. Sixthly, பேரருளுடைமை from பேர great அருளு kindness, mercy and உடைமை possession,—The Most-merciful. Seventhly, முடிவிலாற்றலுடைமை from முடிவில் endless ஆற்றல power and உடைமை: he who whose power is constant being subject neither to increment nor decrement,—The infinitely Powerful. Eighthly, வரம்பில்லாபழுடைமை from வரம்பில் boundless இன்பம் happiness and உடைமை: he whose happiness is not liable to destruction or intermission,—The infinitely Happy.

Secondly, the qualities referred to in Parimèl-azhager's commentary by the words "animà and therest" the ashita aiswaryam or ushita mahà siddhi, the

eight great powers, are not properly the attributes of God, but certain faculties appertaining indivisibly to divine nature, and, as such, not confined to the Supreme Being alone, but participated by all who rank as Deities. The possession of these powers constitutes the distinction between divinity and humanity, they are innate to the superior Deities, as Brahmà, Vishnu, Siva and Indra, but they may be obtained by other beings and even by men by the performance of the *aiha-yógam* and are exercised, accordingly, by Nárada, Atri and the other Rishis and Patriachs, who have acquired them by this means. They are thus enumerated in the Amara-simhna and explained in the Commentary on that work entitled *Guru-bála-prabóhica*. First, *ஐஹிஜா animà*; the power of reducing his bulk to the size of an atom.

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Second, *ஐஹிஜா mahimà*; the power of increasing his bulk illimitably. Third, *ஐஹிஜா garimà*; the power of counteracting the law of gravity by rendering himself heavy. Fourth, *ஐஹிஜா leg'himà*; the power of counteracting the law of gravity by rendering himself light. Fifth, *ஐஹிஜா prápti*; the power of obtaining the fulfilment of every desire. Sixth, *ஐஹிஜா pracámya* the power of penetrating every where, unrestrained by natural obstacles: Seventh, *ஐஹிஜா is'itá* the power of compelling all

creatures to act according to the will of the possessor. Eighth, வாஸிதா *vās'itā* shape at pleasure.

the power of assuming any

Thirdly, the verse referred to in the commentary as containing an enumeration of the attributes differing from that given is the following.

கடையிலாநூனத்தோடுகாட்சீரியமேயின்பம
மிடையுநாமமினமைவிதித்தகோத்திரங்களினமை
யடைவிலாபாயுவினமையநதாராயங்களினமை
யுடையவனயாவனமறநிவவுலகினுகுகிறைவருமே.

Of the eight attributes here mentioned four are positive and four negative. The positive attributes to each of which the epithet கடையிலாத, endless infinite must be considered as common, are—first, நூனம *infinite wisdom*; secondly, காட்சி *infinite intelligence*; thirdly, சீரியம *infinite power*; fourthly, இன்பம *infinite happiness*. The negative attributes are—first, நாமமினமை *without a name*; secondly, கோத்திரமினமை *without a tribe*; thirdly, ஆயுவினமை *without similitude*; fourthly, அநதாராயமினமை *without impediment*. This verse the 76th of the 12th Part of the Dictionary entitled Sulāman'i-Nigan'du follows the doctrines of the Jainasect to which the author, Mandala-purusha, belonged. The attributes are similarly enumerated, with the exception of the last, in the following explanation of this couplet in the commentary on the Cural's in use among the Jainas attributed to Cavi-rāya-pan'diten;—
சுவாமிகடையிலாதகருணைகவளாபன - அநநதநூனம - அநநதநிசீனம - அநநதவீரியம - அநநதசகம - நிரநாமம - நிரககோத்திரம - நிராயுலகியம - சகலசமயியகீதனுவமெனனுய்நதவெடகருணைகவளாயுடையசர்வககிருணபா

தகவரின் வணக்கத்தால் ததவியினை ததே தாதே சரியென வறவாறு. The terms here employed are Sanscrit; அனந்த is the same as கடையிலொத; the second attribute அனந்ததநிசைம signifies *infinite perception*, corresponding nearly with the expression used in the preceding enumeration, but the last differs

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considerably being composed of the words
 உலு *all* and உலு *goodness*

and signifying *The All-bountiful*: in some dictionaries this attribute is அழிய
 யாணியல் *indestructibility*. According to the Jaina doctrine these attributes
 are considered as perfections of the divine nature, contra-distinguished to an
 equal number of defects to which human
 nature is subject; these are thus
 enumerated in the verse following that above

quoted from the Nigan'du.

மனனியவ றிவுகாட்சி

மறை ததலேவதனிய ததே தாடு

குள அன அமோகனியமாயுததொடர்நாமகோததிரக
 கள

முன அறுமநதராயமொழிநதவெனகுறற
 மாகும

இனவை தீர்நதே தானியாவனியாவ

The eight defects here stated are—the imperfection of human wisdom, the obscuration of intellect, the weakness to which man is liable, either from pleasure or pain, the delusion to which he is subjected by desire and other passions, designation by name, division into tribes and families, decay from old-age, and, finally, the thralldom in which he is held by the various impediments that matter opposes to his exertions. In the last line of the preceding verse the author says, *he who possesses all these qualities is the Lord of this world*, and in concluding this he adds, *he who is free from all these defects is the Lord of all*. The Jainer reckon one hundred and forty eight variations of the eight defects here stated.

The beings subject to these defects are man and other creatures, entangled in the bonds of matter and liable to mortal births; that being, who is not only free from these defects, but has attained the contrary perfections, has released himself from the bonds of matter and is no longer subject to mortal births, is God, the Supreme Being. Imperfection may be compared to darkness and perfection to light; darkness, it is true, is only the absence of light, but in order of existence it precedes it, for light accedes to darkness not darkness to light; where darkness is and has ever been light may come, but where light is darkness cannot come: imperfection, therefore, like matter, of which it is the attribute, is without beginning, eternal *ex parte ante*. But, though defect is thus originally inherent in nature, it is not permanent and all beings, consequently, may free themselves from it. Perfection is not inherent but attainable; it is the ultimate end of nature, towards which all her operations tend. When, therefore, a being has divested himself of inherent defect, he necessarily attains perfection,—he becomes God.

Before this ultimate state can be obtained, however, there are many intermediate stages to be passed, extending in a continued chain of being from the lowest hell (*nigôdam*), from which there is no redemption, to the highest heaven (*uham-indra-lôcam*) attainable only by those who are destined to the exalted state of Arhab. In each of these stages beings are subjected to the defects enumerated in a greater or less degree and to the different species of them according to their kind :

thus demons and those punished in the various hells are liable to them all, or are released from the effect of some only to increase their

torments; vegetables and animals with imperfect organs are afflicted by them in a greater degree, animals with perfect organs and man in a less; the well instructed Saman en, if he persevere in virtue, must soon be released from them and the holy Digambara, on quitting the world, is divested of the whole, clothed in perfection and assured of final beatitude.

This state (*môcsham*) is attainable by the human race only and by none other, not even by the Deities, who to obtain it must again submit to human birth. Those who have attained to this state are no longer subject to the laws of nature, or, to express it more appropriately, are no longer liable to natural imperfection; no change, therefore, can affect them, no evil reach them, no sin stain them, they rest in perfect equality and infinite happiness. They are not merely equal, they are the same, as they constitute but one essence

and that essence is God. But of those who have reached this final stage of existence there is a certain number, who, though not really differing, are more eminently distinguish than the rest: these are the Jina or Tirthaca, who revealed to mankind the sacred books on which the religious belief and practice of the Jainas is founded, namely the Prathamānu-yōgam, Cāranānu-yōgam, Charunānu-yōgam, Dravyānu-yōgam, which, though differing totally from the other writings known by that name, the Rich, Yejush &c. are also called the four Vēdas. The Tirthaca successively descended from the highest heaven to the earth, were born in a human form and, having fulfilled the purposes for which they appeared, attained the state of final beatitude and jointly constitute the deity to whom the worship of the Jainas is addressed, known, as already stated, by the common name of the Arugen or Arbah and by a variety of others of Tamil and Sanscrit origin detailed in the several dictionaries. This worship is solely prompted by gratitude; for no further benefit can be expected from the Tirthaca, who in the enjoyment of ineffable bliss concern themselves no longer with the affairs of the world. No outward worship is ever addressed by the Jainas to the Supreme Being, who being immutable cannot be affected by human prayer or praise; the capacity for ultimate perfection and eternal beatitude is

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indeed acquired by meditating on

him, but that beatitude is obtained by the
acts of the devotee, not vouchsafed by
the grace of the Deity.

The attributes, as stated in the
Vēdas differ, in terms and arrangement at

least, from those deduced from the A'gamas. Two enumerations are commonly referred to; one is found in the Dahara-vidya-pracarana, a chapter of the Chándógya an Upanishat of the Sáma-véda, and is called *gunáshítacam*

the eight attributes, and another in the Mantra-sástra, an abstract of part of the

At harvana-véda, this is named *the gunashat'cam the six attributes*. The termination *twam*, answering to the English *ness* and used to form abstract nouns,

is generally added to the Sanscrit terms employed to express the attributes; it is omitted, however, in the first series, as the use of appellatives will render the explanation more intelligible. The attributes of the *gunáshítacam* are thus stated. First, *അപഹതപാപം* *apahata-pápmá* from *അപഹന്തി* *apahánti* to destroy totally and *പാപം* *pápmá* sin,—*The Exterpator of sin*. Secondly, *ഈശ്വരകാരണ* *servacáraná*, from *ഈശ്വര* *serva* all and *കാരണ* *cáraná* a cause,—*The universal cause*. Thirdly, *ഈശ്വരവ്യാപക* *serva-vyápacá*, from *ഈശ്വര* *serva* and *വ്യാപക* *vyápacá* he who pervades,—*He who pervadeth all*. Fourthly *ഈശ്വരനിയമക* *serva-niyámaká* from *ഈശ്വര* *serva* and *നിയമക* *niyámaká* he who gives, appoints,—*He who establisheth all*. Fifthly, *നിത്യ* *nityá* eternal.—*The Eternal*. Sixthly, *അക്രീടദായക* *acrítima-dayáku* from *ക്രീട* *crítima* a privative, *ക്രീട* *crítima* a peculiar derivation from *ക്രീ* *crí* do, act, meaning that which is produced by some act, and *ദായക* *dayáku* he who shews favour; the whole compound, therefore signifies,—*He who sheweth mercy without regarding the acts of those to whom it is vouchsafed*. *ഈശ്വര*

prápya; the meaning of the term ஐச உய்யு is explained by the words ஐச உய்யு ஓயா உய்யு that which is worthy to be obtained,—He who ought to be obtained. ஐச உய்யு: *prápaca*: this word, of the same derivation as the foregoing, denotes the agent or cause and signifies,—He who causes the obtainment of beatitude. The two last attributes are founded on the peculiar tenets of the Advaita, or Védánta schools, which declare absorption into the essence of the Godhead to be the state of final and immutable beatitude; the Deity is consequently, both *prápya*, the object which all should be desirous to obtain and *prápaca* the agent, by the operation of whose grace, independently of the works of the law, that object is obtained.

The attributes comprized under the common term *gunashat'cam* are—first, ஐச உய்யு ஓயா உய்யு *servajnyúatwam*, Omniscience: secondly, ஐச உய்யு ஓயா உய்யு

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ஐச உய்யு *serva-swatantratwam*, Omnipotence; the two last members of the compound ஐச உய்யு own and ஐச உய்யு *free-will* signify literally independence: thirdly, ஐச உய்யு ஓயா உய்யு *nitya-trúptatwam*, eternal Felicity: fourthly, ஐச உய்யு ஓயா உய்யு *alucta-balatwam* infinite Power: fifthly, ஐச உய்யு ஓயா உய்யு *anádi-bodhatwam*

Knowledge without beginning: sixthly, ஸ்ரீ ௦ த ருத்ரே த்ரீ ௦ ananta-rūpatvam, lit. form without end, Omnipresence. These are, also, called 'sakti-shakti' *cam the six powers*, but they must not be confounded with the *śīd dhi* above mentioned, from which they differ in meaning and application, as they are the incommunicable attributes of the living God; of him who is the ultimate object of all worship and of whose various energies every name the human imagination has deified is but the type.—These Attributes, as they agree in number, so they will be found to vary but little in meaning from those which follow.

Vīra-māmuni, by which title the R. C. J. Beschi is best known as a Tamil author, in the 27th book, ஞாயகபபடலம், of his epic poem the *Tembavāni*, commencing with the 156 and ending with the 163 verse, introduces Joseph the husband of Mary explaining the attributes of the Deity: of these I shall quote only the two first, as the remaining six contain merely the separate illustration of each attribute, of which a shorter and, therefore, more perspicuous explanation will be given from another work. To each verse of this poem the author has added a prosaic gloss, frequently expanding into a comment, from which, as affording a fuller view of the subject than the text, the translation is made.

ஊநிலைநன்மைநிறைவுசீமாரீஞ்சுறைமுறநினமையுநதொழுததஞ்சுறதெய்வ
 மாநிலவியலபேயேநிதாயககிண்ததுவுருமபகிவிறயெனநூலெவர்
 ஆநிலக்கணங்களுணததவையுளளொணூடகையினைலனெனருந்

தா றி ல்கு டகா மைவரி நதன னசா ற து துமபுன டசோலாலவையே

மடமடின றியெல்லா நனமநிறைவு மெல்லாகருதையி னமைபுமென றிவலிாண்டேயெ யரும வணகத்தகு மெயகெடவுட்குரிய மாறுதருண ம தாமே - இதுவேவாரகநகாண்டே சிலநததபல்கொழுமபுகளினறனமையா திக குணததைவிரிதகு தூடுநார்மெய்யான தேவவணய றிவதற்கா றில்ககணகக கரிச செவலியவையெலா முண்டயோன தேவனே யென ரூபற துளொன ருயி துங் குறைநதெலிவா வறறையு ம் லலிாதவன தேவனல்ல மெவன ரூர் டுயையா ன்ளவி ற நதகதிருளருரியவணமையா மெழு தினுறபோல் நா னாமெ னபுன செவலிவந்தே தவா றில்ககணகககரிச செவலிககா டடுவேனென ரு னா ரு னெசெயெனக

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தனவயத தாதன முதலில் னாதல்தகும பொ றியுருவிலினுதல மனவயதெ தலலொநவ் முள குதலவயி னெரு துமவியாபககுதல

பினவயத தின றியொருவகுடன விரிந தமயி றபயி ததகா னகுதல பொனவயததொளிர் வானமுத லெல்லவுலகும போற துமெயயி னெறமையி னிலியே

தனனொதலுந துடகக மின றியாதலு மைமபொ றிகருரியவுருவிலினுத லுநிலிபெறறககநமையுளகுதலு மெவகும வியபபககுதலுந தனவன யல்லாதே" ருதலியின றியெல்லாவறறையுமொருவகுடன படைநதவாவி காணகுதலு மென றிவவா றில்ககணககன பொனகுருவீர் வா னுலகு முத லெவவுலகும வணககத்தகுமெய்ககடவுளின தேவதததுவ ம் தேயென ரு னெனக

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

Existing by himself; existing without beginning; existing independently of the organs of sense; being possessed of everlasting and universal goodness; pervading all space; being the first cause by which all things were created at once and without assistance:—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These six attributes, expressed in the same terms, are, also, found under the word குணம - சு in the Togeï-yagarâdi or third division of Vira-mâmunî's Sâdur-âgarâdi, or dictionary of the high Tamil in four, parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the Part treating on prosody in his Grammar of the high Tamil, entitled Tonnûl-vilaccam.

யாபுறநலமெலாய்வணநதவோர்சடகுணன
 யாபுறவடிதொழீஇககடகுதமயாபடு

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possesseth the six attributes, I proceed to explain the rules of Prosody.

These terms, however, are not in common use in the service of the Catholic church though they are known to all Christian natives conversant with the writings of Vira-māmuni: I add, therefore, an explanation of each in the words by which these attributes are more generally expressed. First, தனவயத்தாதல is explained by the words சேறுவெசுவரன தானாயிருக்கிறா he is of himself the Lord of all; secondly, முதலிலாதல—அனாதியாயிருக்கிறா he is Eternal; thirdly, உடம்பிலாதல—சரீரமிலாமலிருக்கிறா he is Immaterial; fourthly, எல்லாநலமுளாதல—அளவில்லாதசகலநன்மைசகலபியாயிருக்கிறா he manifest himself in everlasting and universal goodness; fifthly, எங்குமவியாபகாதல—எங்குமவியாபிததிருக்கிறா he pervadeth all space; sixthly, எவற்றிறகுமகாரணாதல—எல்லாவற்றிறகுமாதிகாரணமாயிருக்கிறா he is the First-Cause of all. The first of these attributes is expressed by the same term as the first of those taken from the A'gamas, and it agrees with the third of those from the Sulāmani Nigan'du, with the fourth of the series from the Sāma, and the second of that from the Atharvāna-véda. In like manner each of the remaining five, though not in all, will be found in one of the preceding series. Thus the second, not found in the series from the A'gamas, is the same as the sixth of that of the Jaina sect and the fifth of the gunāshtacam and gunashatcam.

The terms used by Beschi are Tamil and, as is evident, are partly borrowed from those in use among the Hindus; the explanation of them, in which the principal terms are of Sanscrit derivation, is taken from the Mantra-málei, containing the principal part of the liturgy of the Catholic church composed by Tatwa-bod, haca-swámi, the R. Robertus Nobili. This writer has, also, given an elaborate disquisition on the attributes in his work entitled Juyána-upadésam extending from the beginning of the third to nearly the end of the seventh lecture (பாடம்) of the first book (முத்தின்காண்டம்). Although the style of this work does not entitle it to rank among compositions in the superior dialect of the Tamil, the following extracts are so immediately connected with the present subject and afford such lively specimens of the peculiar spirit of this Indo-European writer, and of the felicity and precision with which he has rendered into Tamil the phraseology of the schools, that they cannot fail to be acceptable both to the Tamil and English reader. The first passage forms the concluding paragraph of the third lecture and contains the exposition of the third attribute, the immateriality of the Deity; the second is an abridgement, preserving the words of the author, of the fourth lecture on the fourth attribute, or the goodness of the Deity.

சுறுவேசுவரன தானாயி ருககி ருரொன றுமெப்போதுமிருககி ருரொன று
 மயகெரி ததேராமானுலகமகருசசீரமிருககிற துபோலே யவருகருசசீரமு
 ண்டென றுசெர்லக்கடடாது - அநேனென றுல மடடோடோட கூட்டியி

ருககிற பல்பலவயவகவகிஞலே சரீரமான து கூடின பொருளாயி ருகக
 கடுகாளளவயவகவகி யுண்டாகியனனியோனளியமாய துகலிக கூட
 கிறவனுண்டாயி ருககவேனும் - ஆனபடியி னுலேசரீரமான து தானுயி
 ருககிறபொருளாகமாட்டாது - ஆனகயாலேதானுயி ருககிறசு து வேசுவர
 னசரீரத்தோடே கூடின பொருளென து விசாரிக்கவொனனது - இப்ப
 டியேசரீரயில்லாதவொனகிற துசு து வேசுவர துகருமுனரும ல்ஷணமெ
 ன து சொல்லுவாயாக - இது விப்படியி ருககையிலேசு து வேசுவர ன தகலியி
 டெயானுது மாப்பு முதலான ஊ லகவளிலே யெனகிலும் ஊரீர்ப்பகடுகாய
 டிருக்கிற னென து மககவகே விவாகமபணணிஞான து மககவகேடுகவகி
 வீட்டுகருப்போன னென து யி து முதலான வின விவாயாட்டுகவகி விவரி
 யாடினான து மககிகிகிற து து றிவினகுற நசகி னுலேவருகிற து ந
 விமகாபாவத்தகருக காரணமா யி ருகருமெனகிற த் தருச சந்தேகப்படா
 தேசு து வேசுவானு வந்தானுயி ருககிறவருமாயெப்போது யுளளவருமாயசு
 சரீரயில்லாதவருமாயி ருககிறபோதேயயருகரு ருப்படுமென து இவிமெ
 த சொல்லத்தகதாகும - இது நாலாமபாடத்திலேவெளிப்படுத்த துவோம.

If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies ; for when a being exists connected with a body composed of limbs finite in their nature there must exist some one by whom those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all cannot be admitted to be a corporeal being. Thus it is established that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as SIVA) or on his breast (as VISHNU), that in one place he contracts marriage and in another frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no doubt, can arise only from defect of understanding and must be productive of the greatest turpitude. As the Omnipotent is Self-existent, Eternal, and Immaterial, it will be proper to describe what form he really has and this I shall explain in the fourth lecture.

இதிலே யவசியமாய நியவேண்டிய பொரு விசேஷமுண்டு - அதே
 நேனமுற காரணமானது காரியத்துக்கு நனமையெல்லாக கொடுக்கிற
 தென்கிற து காரியத்தை காரணமான துண்டாகிற தென து சொல்லப்பட
 டும் - காரணத்தினாலே கொடுக்கப்படுகிற நனமை காரியத்திலே யிரண்டு
 வகையாயிருக்கலாம் - ஒருவகையாவது - காரியத்திலேயே இருக்கிற தெல்லாக
 காரணத்திலே சரியாயிருக்கிறது - இரதவகையிலே அக்சியங்களை சிவைய
 செலிப்பிக்ரம் - வெகதவசிக்ரமானது பிறப்பிக்ரம் - மதுஷி - மது
 ஷிவண்பிறப்பிப்பரண - இப்படிப்பட்ட காரணகாரியத்தை விசாரிக்ரம்
 போது காரணத்திலேயே இருக்கிற நனமையெல்லாக காரியத்திலே சரியாயிரு
 க்கிற தொழிய - ஏறற்களுதை சசலாயிராது - இப்படிப்பட்ட காரணகாரி

யததை - அனுரூபகாரணமென நாம - அனுரூபகாரியமென நுருசொல்லத்த
 தகும - இப்படிப்பட்ட காரண காரியவகைதவிரவேறொரு காரணகாரியவ
 கையுண்டு - அதைவிசாரிக்கருமிடத்திறகாரணத்திலேயி ருக்கிறசபாவமுரு
 சபாவத்துக்கடுத்துத எல்லா நன்மைகளுங்கூட காரியத்திலே யிராமற் காரணத்
 திலே யிருக்கிற நன்மைகளுக்களுளே யாதொன நுகாரியத்திலேயி ருக்கும்
 அடுத்தபடியெனறால் - சிற்பாசாரியானவனொருவிகிறகத்தையுண்டாக
 கிறான - குலாலானவன் கல்சபாத்திராததைவண்ணத்தான் - பூமிக்குள்ளே
 விவரித்த மாணிக்கங்களுடைய வெளிவுகளுக்கூடுரியானது காரணமாயிருக்க
 கிறது - இரத்தவகையுள்ளகாரணகாரியத்தைப்பார்க்கும்பொழுதுகாரணமா
 கிறது - சிற்பாசாரியிடத்திலேயி ருக்கிறபுத்தபெல்முதலான - நன்மைகள்
 காரியமாகிறது விகிறகத்திலேயிராமற்புத்திகளுக்களே யிருக்கிற நன்மையா
 கிறது ரூபம விகிறது கத்திலே யிருக்கிற தொழியசெய்தபாசாரிக் குண்டான
 மற் நன்மையெல்லாமவிகிறகத்திலேயிராமற் - குயவலிடத்திலுருகூரி
 யனிலுயிப்படியேயொடுக்கவும் - இரத்தவகையுள்ளகாரண காரியமானது - அனு
 ரூபமாகாதகாரணமென நாம - அனுரூபமாகாதகாரியமென நுருசொல்லத்த
 தகும - இப்படிப்பட்ட அனுரூபமாகாதகாரணகாரியத்தினுடையமொளைய
 மதிக்கெட்டவர்களை நியாமற்ச நுவேசுவரனரீபரிசிலேயிறிஷ்டிகிறவிஷய
 த்திலேநடைத்திறவாறவைதயர்வது - ச நுவேசுவரனானவருக்கு ஹீனியும் - ஹீ
 னீயோடனுபவிகிற போக்குவிலல்லாவிட்டால் இவர்கத்திலே சமுசாரம ப
 ணணுகிறதற்கு வலகடுயது - ஆனபடியினாலே பார்வதிலுள்ள யிவர்களை
 முதலான ஹீனிகளிலல்லாவிட்டால் ச நுவேசுவரனென நுவணங்கப்படுகிற
 சிவனுக்கானாலும் விஷ்ணுவுக்கெனகிலுங்கிற தியுமகிமைமயமவரமட்டாத
 துக்கவிர சொல்லப்பட்ட ஹீனிகள் முதலான போக்கிலல்லாமற்சிவனும்
 விஷ்ணுவுக்குகத்தையனுபவிக்கமுட்டார்களென நுசொல்லிவிருக்களவு
 ளான ச நுவேசுவரனானபெணவணியுண்டாகினதினாலான பெணையிருக்க
 கிறுனொன்றவகிறிததோமானால் நாயநரிமுதலான வலதுவெண்ப்பட்ட
 யாவையுஞ்ச நுவேசுவர னுண்டாகினபோதேயவர்காயநரிமற் நுண்டான
 வலதுக்களையிருக்கிறுனொன்று சொல்லவேண்டியிருக்கும் - இப்படிப்
 பட்டபாவமானவிசேஷத்தையங்கீகரியாதபடியுக்கு அனுரூபமாகாதவா
 ணவகளாகிறது சிற்பாசாரியனுக்குல்லாமும் - விகிறகமுங்கல்சபாத்திரமு
 மாயிருக்கத்தக்கது யிலலும் - சூரியனானது மண்ணுடையபொருத்தியிருக்க
 கிற வெளிவக கொண்டிருக்கத்தக்கது யிலலும் - அத்தன்மை போலே
 யானபெணமுதலான வலதுக்களெனப்பட்ட யாவிறகுஞ்ச நுவேசுவர
 ன அனுரூபமாகாதகாரணமாயிருக்கிறதினாலானபெணமுதலான வலதுக்க
 ளையிருக்கிறுனொன்று சொல்லவுமெண்ணவுமொண்ணது - அகையாற்ச நு

வேகவரனாகி நவகநன மையான துணைப்படாதவலை துகளுடை யநன்மை
 கவரையலொ புனசொன்ன துபோடு வயுத்தமயபி றகாரமாயத் தமமிடத்தி
 லடகிககொண றுவருகி றுதினூலெநனைமைசுருபமரகி று சூ வேகவரனென

(28)

கிறவரீ வலதுவெண்பபட்ட யாவிறகும துருபமாகாத காரணமாயிருக
 கிருனொ றவகீகரிக்ககடவோம.

On this subject there is one thing especially necessary to be known, that is that as it is said that all virtues are given to the effect by the cause, it must also be said that the cause produces the effect. The virtue afforded by the cause may exist in the effect in two several modes. One mode is when the whole virtue inherent in the cause exists in the effect; as for example,—fire produces fire, a lion begets a lion, a man a man. In investigating this species of cause and effect, it appears that the entire virtue inherent in the cause exists equally in the effect, being in degree neither more nor less. This species of cause and effect may be denominated the univocal cause and univocal effect. Besides this species of cause and effect there is another; this is when the whole nature and all the virtue pertaining to the nature of the cause does not exist in the effect, but, of the several qualities inherent in the cause, some one only is communicated to the effect; thus,—the statuary has made a statue, the potter an earthen vessel, the sun is the cause of the lustre which exists in precious stones. On investigating this species of cause and effect, the understanding, strength and the other qualities, mental and corporal, inherent in the statuary, who is the cause, is not found to exist in the statue, which is the effect; the form only, a quality proceeding from the understanding of the statuary and none of the other qualities pertaining to him, is communicated to the statue. It is the same, also, in the instances of the potter and the sun. This species of cause and effect may be denominated the equivocal cause and the equivocal effect. Senseless people not comprehending the mode of equivocal cause and effect, as thus explained, are accustomed to speak thus relative to the Almighty and on the subject of the creation. How, say they, if the Almighty have no female and no enjoyment with females, has cohabitation between the sexes taken place on earth? And, in consequence of this notion, they assert, that, without Parvati, Leelami and other females, no honor, nor glory could accrue either to Siva or Vishnu, who are worshipped as the Almighty, and that, without the afore said females and others, neither Siva or Vishnu could enjoy happiness. If we admit that the only God is of the

male or female sex because he created male and female, we ought to say that God is also a dog, fox and the like, because he created dogs, foxes and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause and that the sun cannot be identified with the brightness united with a particle of earth. Thus, also, because the Almighty is the equivocal cause of the distinction of male and female and of all other things, we ought not to say or think that he is either male or female. Therefore, let us admit that as that sole Goodness, which is the Almighty, contains in itself in the highest degree, as has been already shewn, all the virtue pertaining to the infinite number of existent beings, so, also, that same Almighty Being, who is the manifestation of goodness, is the equivocal cause of all things.

(29)

It is worthy of remark that though Power, Goodness, Wisdom &c. are common to all the preceding series of attributes Justice is found in none. By the Catholic writers, desirous it is probable to allure their proselytes by the idea of an All-merciful rather than to alarm them by the representation of an All-just God, it is included with a variety of other qualities under the general attribute of Goodness. On such a subject omission and defect is not surprising, for in enumerating the attributes of the all-pervading Spirit, both European and Indian writers can select only what may appear to each the more prominent. His attributes, as various as his energies, are beyond the grasp of the human intellect; as he is by his nature, therefore, incomprehensible, every attempt to investigate his essence or to determine his qualities can at the best be only an approximation to the truth.

கொள் quality, property.—இல் not having; used as the indefinite participle.—பொறி a sense, the senses collectively.—இல் like, a particle of similitude.—குணம் qualities, properties; the nom. governed by the following sub. verb.—இல்வே have not; the third pers. neut. of இல் there are not with the emphatic particle வ.—எண் for எட்டு eight.—குணத்தான் the possessor of qualities, being compounded with the preceding term it means he who possesses the eight attributes; the nom. used for the gen.—முலை for தாலை the feet the ac. of தான.—வணங்கா not venerating the neg. of வணங்குதல், to venerate, worship, adore.—தலை the heads; the nom. governing இல்வே, which verb being in the third per. neu. plu. தலை must be rendered a collective noun, or the sing. used for the plu..

NOTE. The construction given to the two last mentioned terms is authorized by following rule (see 24th Sūtram of the Sect. on the nature of nouns, பெயரியல், in the second part on words, சொல் லதிகாரம், of the Nann ul)—பாலபகா வஃ றி விராப பெயராகளபாற

பொதுமை. Under this rule the sing. of all nouns, being the names of objects, animate or inanimate, of which the gender is not distinguished, may be used for the plu.. This is especially the case with respect to names of things limited by nature to a certain number, and, therefore, தான though in the sing.

has been translated throughout this chapter *sect*; thus, also, கண may mean *both eyes*&c. When such words occur, absolutely or under government, the context must determine their meaning, but when they govern a verb this is shewn put in the sing. or plu., as declared in the following rule (see

by the verb being
Sútram 17th of the

Sect. or nouns of the 2nd. Part of the
Tolcáppiyam)—தெரிவினியுடையவன்றி
வினாயிறபொயா

- ஒருமையும் பனமையும் வினயொடுவறினெ
the gender of neuter nominatives may always be known by the verbs they govern being sing. or plu. This rule is strictly confined to the அன்றிவினப்பால and can in no case be extended to the உயர்திவினப்பால, which includes nouns of which the masc. or fem. gender is distinguished by termination.

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X.

பிறவிப்பெருங்கட

னீநதுவரீநதாரீ

இறைவனடிசேராதாரீ
(ஓ)

Of those who swim
the wide extended sea

Of mortal birth, none
ever can escape,

But they who to the feet of God
adhere

“

Of those who swim—none ever can escape”—The
original is நீநதுவரீ

நீநதாரீ of those who swim they cannot
swim, meaning they can not swim
over or escape out of the ocean of human

life. Parimel-azhager thus paraphrases

the verse;—இறைவனடியொன லுமபு

வினையசசோநதாரி நவியாகியபெ

ரியகடவநீந துவர்தவண்ச்சேராதா

நீந தமாடடாரா யிதனுளமுந துவா

They who adhere to the raft of the feet of the Lord swim the great ocean

of human birth ; they who do not adhere to that will be engulfed in this.

They will continue to transmigrate from evils of matter.

form to form, subject to all the

“ They who

to the feet” &c.—The original is in the negative

சேராதா

they who do not adhere but this version is justified

both by Parimel-azhager's

paraphrase and commentary ; he says, in the latter—சோநதா னொபைது
சொல்லெச்செ-உலகியன்பைநிவணயா இறைவனடியொனவியைப்பாக்கருபரி
நவியறுத்தது மிவ்வாறன றி மா றிநிவணப்பாக்ககஃ தருமையுமா கியவிர

னடுமிதனுவியமிகப்பட்டன *The affirmative they who adhere must here be understood. Those who think not on the affairs of the world,*

but meditating only

on the feet of the Lord, break the
 bonds of mortal birth,
 and those who follow not this path, but
 allowing their thoughts to take a con-
 trary direction do not break them, both of these are
 indicated by this verse.

“The feet of God”—In the observations appended to the preceding couplets, I have endeavoured, as far as the brevity to which I am necessarily confined would allow, to place in their true light the notions entertained by the venerable author of this work respecting the Deity. And to this I have been moved, because they are those which are received and strenuously maintained by all educated natives of Southern India, to whatever religious denomination they may professedly belong. In further illustration of this important subject, I add the following quotations; confining myself to three generally known

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works, though similar passages might be cited from many others treating either directly or indirectly on religious subjects. On them I shall make no remarks, as they will, to use a colloquial phrase, speak sufficiently for themselves.

The work from which the first extracts are taken is the principal of those in the Tamil Language on which the tenets of the modern Vaish'nava or Va'sistâdwaita sect is founded: in that to which the second belongs the Adwaita principles are maintained. The metaphysics of these sects are as opposite as those of Priestley and Berkeley; but, however different in their philosophical opinions, their religious belief and practice, which they both derive from the Vêda, is nearly the same.

TIRUVAY-MOZHI.

கீராயவிலையத்தீயரயககரலாயடுநடுமவாஹயசு

சீரார்சுடாகளிரண்டாயசசுவரையயனாயக
 கூராராழி வெணசங்கேநதிககொடி யேனபால்
 வாராயொருநாணமணனுமவிணனுமகிழுவ

மணனுமவிணனுமகிழுகுறளாயவலங்காட்டி
 மணனுமவிணனுமகிழுகொண்டமாயவமமான

நன்னயுனவண்ணானகணடுயநதுகூததாட
 நன்னியொருநாணொலிதூடுடநடவாய

*Thou art the water, thou art the earth, thou art the fire, thou art the air
 thou art the extended ether,*

*Thou art the two regulating lights, thou art Siva, thou art Ajen (Brahmā);
 Thou who holdest a sharp disk and a white conch, to me the sinner
 Wilt thou not one day come, giving joy to earth and heaven?*

*To rejoice earth and
 heaven thou assumedst a dwarfish form
 and displayedst
 thy power :*

*O Father of the energy which supports the
 earth and heaven,*

*I perceive thee by meditation and dance with
 delight,*

*Thou wilt assuredly one day approach me
 in this world !*

உயாவறவுயாநலமுன

உயவனெனவனவன

மயாவறுமதிநலம

நுளினெனவனவன

அயாவறுமமராகளதிபதியெவனவன

துயரறுசுடரமுதொழுதெழு

னமனென

மன்னகமமைமறமலாந்சையெழுதநு

மன்னுணாவனவினென்பாறியுணாவவையில

னின்னுணாமுமுநலமெதிராகழகழிவினும

தினனினைனதுயிராய்குநராயிலென

Who but he possesseth in the highest degree the highest virtue?

(32)

Who but he vouchsafest clearness of understanding to dispel the fantasies of the world?

Who but he is the Lord of delights free from all affliction?

Bow O my soul! at his resplendent feet by which the miseries of the world are removed.

He removeth the impurity of the

mind and causeth the flower of purity
again to blow ;

His knowledge is eternal and immeasurable,

but he is void of knowledge
derived from the organs of sense ;

He is intelligence, he, is perfect goodness ; by the past, the present or the future
He is not affected ; he, who is my life, hath no superiors.

யாவையுமெவருநதானுய்வரவாசமயநதோ துந
தொயவிகென்புலவநநதுககுருசொலபபடா னுணாவின்மூாத்
ஆவிசேருயிரி னுளளானயாதுமொபற நிறாத
பாவவணயதவிககடடி வவவணயுங்கட ளாமெ

He who is himself all things and all persons ; whom, as every sect
Believe, is not connected with the five senses ; who is the consecrated
image of the mind,

The life of the soul ; even he may be attained by attaining the power of
perfect devotion abstracted from all sublunary things.

TIRUVASAGAM.

அகாசனேயன்பர்க்கடியனே னுடையவப்பனேயாவினோடாகை
புணாபுணாகனியப்புகுந துடன் துருகிபபொயயி ருளகடி நதமெயசகடரோ
திரார்பொராமன னுமமுதததெணகடரெதிருபபெருந துறையுநறியனே
உணாபுணாவிற ந து தி ன ந

தோருணாவேயா னுனவண யுணாகருமா னுணாத

உணாததமா முனிவருமபரோடொழிந்தா
ளே

ருணாவுககுநதெரிவரும பொரு

இணங்கிய வெல்லாவுயிராகடகுமுயிரோயெவண்ட

பிறப்பறுககுமெமமருந்

தே

திணிகததோரிருளிற்றெளிந்ததூயொளியேதிருப்பெருநதுறையுறையெ

னே

குணங்கடா

னி ல்லாவினபமேநின்வினககுறுகிடுஞாக்கிவி

யென்னகுறை

யே

குறைவிலாநிறைவேகோதிலாவமுதேயீறிலாககொழுஞ்சுடர்குனறே
மறையுமாயமறையினபொருளுமாயவந்தெனமனத்திடைமனன்யமன

னே

சிறைப்பெருநீர்போறசிகைதவாயப்பாயுநதிருப்பெருநதுறையுறையென
துறைவனேசீயென்னுடவிடவகொண்டாபிணியுனவணயென்னாககே

னே

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இந்நிநதுருகவெனமனத்தளனெயெழுதினறசோதியேயிமையோர்
சொந்தறிப்பொதியுயகமலச்சேவடியாய்திருப்பெருநதுறையுறையென

நிநதவாகாயநீர்திலந்தீகாலாயவையலெலியாயாங்கடு
கரந்ததோருடுவகவித்தனென்னவணககண்ணுறககண்டுணைமுனறே

O Lord! O my Father! even mine who am the slave of those who love thee! thou art the light of truth which pervadeth my body and my soul, which melteth my heart and dispelleth the darkness of falsehood.

Thou art a placid sea of honey, agitated by no wave, O Siven of Tiruperundurei!

Thou, who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee!

Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings;

Thou art the spirit which pervadeth all spirits; thou art the sure remedy against repeated births;

Thou art the pure light which shineth in the midst of expanded darkness, O Siven of Tiruperundurei!

Thou art unqualified happiness,—what more can they require who are united to thee?

Thou art the full weight without diminution; thou art unadulterated nectar, thou art a hill of unextinguishable, eternal light;

Thou comest in the words and in the sense of the scriptures and art forever fixed in my mind;

Like undammed water thou flowest into my thoughts, O Siven of Tiruperundurei!

O Lord thou hast taken thy abode within me,—what more can I ask?

O Sun arisen in my mind that by continual solicitation I may propitiate thee!

Thou art he whose lotus-feet are placed on the heads of the Gods, O Siven of Tiruperundurei!

The expanded ether, water, earth, fire and air, these thou art not, But without form art hidden among them; I rejoice that I have seen thee

now with the eye of the mind.

These quotations are from books generally considered orthodox, whether that, from which the following are made, is entirely so may be doubted. The author of this work, the title of which signifies a discourse on God, eschews alike the figurative mythology of the Purānas and the mystical philosophy of the Upanishats and Āgamas; denies the efficacy of all religious ceremonies, whether prescribed by the Smṛitis or invented in more recent times; derides the notion that the Almighty could have made an inherent difference in his creatures; and, finally, with the doctrine of the metempsychosis, rejects most of the dogmas believed by the various sects of Hindūs.

SIVA-VACYAM.

பண்டுகளையறிததெறிததபனமவர்களைத்தவண்
 பாழிடுவெசுதிததுவிட்டமநநாககவேத்தவண்
 மின்னடனாயத்தநிரதபோதிறைத்ததேகெவத்தவண்
 மிளவுகுநியாநயங்கனமுழுவததெத்தவண்
 அண்டர்கொலிருபட்டமநிகதுணாரதஞானிகள்
 கண்டகொயிருறையகமெனதுகையெடுப்படுவெடுயே

Formerly how many flowers have I gathered and scattered,
 How many prayers have I repeated in a vain worship ?
 While yet in the prime of my life, how much water have I poured out ?
 And, moreover, how often have I encompassed the holy places of Siven,
 This I have left off, for the wise who know the true God, the Lord of
 heavenly beings,

Believe not the Idol of the temples apparent to the eyes to be God, nor lift
 up to it their hands.

சீசாபளவிசீநிலலிடருசீநிவணத்தகாரிய
 மாலாயுனலிசீரொலவாமவத்தடுவயிறைகவிநீர
 வேலாயுனலிவிதநதயுனலிவித்தடுவெடுவிரததெடுகத
 சீசாயுனனவநிராயசிவபதங்கனசேரலாம

While taking up the water and throwing it again into the water (in perform-
 ing the sandhya and other rites) what is the object on which you think ?
 On whatsoever you think you have thrown all the water vainly :
 Think on the root, think on the seed, and on the benefit arising from that seed ;
 When you are thus able to think, you may approach the feet of God.

அரியமலலகர துமலலவய துமலலவபபுறங்
 கருமைவெண்ணெய்செமமைபுககடந துவின தகாரணம
 டெரியதலவிநிறியதலவெபென துமலலவெடுயே
 துரியமுங்கடந துவின த தூர தூர தூரமே

*It is not Ari, it is not Aren, it is not Ayen ;
 Far beyond the black (the colour of Vishnu) the white (the colour of Siven)
 or the red [the colour of Brahmà] soars the everlasting cause ;
 It is not great, it is not small, neither is it male, nor female :
 Beyond every state of corporeal being it is farther, farther, and farther still.*

NOTE. The Second line of this verse is, also, interpreted as alluding to the three *gun's*, or special qualities proceeding from the union of matter and spirit, namely, *satwam* beneficence, *râjasam* passion, and *tâmasam* malignity. To explain precisely the term used in the last line, *daryam*, translated *corporeal state*, would require a dissertation on the *five ætërs*, and *thirty five tatvams*, or incidents of material existence, and a display of the whole philosophy of the *Âgamas*.

சாதிபாவமே ததடாசலந் தூண்டலோவலொ
 பூதமைநதுமொனறலடுலாபுலனகமிநதுமொனறலடுலொ

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எா துவாஸிகாறைகமபிசூடகமபொனடுனறலடுலொ
 சாதிடுபதமோதுகினறதனமைமெனனதனமைமெய

*What, O wretch, is caste? is not water an accumulation of fluid particles?
 Are not the five elements and the five senses one ?*

*Are not the several ornaments for the neck, the breast, and the feet equally gold?
 What then is the peculiar quality supposed to result from difference in caste ?*

கறநதபாலமுலிப்புசுககடைநதடுவண்ணெயடுமாஈபுகா
 வுடைநதசுககிடுசெய்யுமுயிரகளுமுடல்புகா
 வடிநதவோரடையினியுநிரநதபூமரமபுகா
 விநநதுபோனமாஸிடநிப்பிறபபதிலடுலெய

*As milk once drawn cannot again enter the udder, nor butter churned be
 recombined with milk ;*

*As sound cannot be produced from a broken conch, nor the life be restored
 to its body ;*

*As a decayed leaf and a fallen flower cannot be reunited to the parent tree ;
 So a man once dead is subject to no future birth.*

As a further exemplification of the success with which *Vira-māmuni* has imitated, not merely the expression, but the modes of thought of the previous Tamil writers, the following stanzas are selected from the *Tembāvanī*. In the

poem which is added, though by no means intended to emulate this author in perfection of language, a similar imitation of the style of these writers has been attempted; with what success the reader will judge.

TEMBAVANI

அறககடனீயேயருடகடனீயேயருகருணைனீயே
 திறககடனீயே திருககடனீயே திருந்தொடொளிபடலான
 திறககடனீயே திகர்க்கடநதுல்கினனிவெய்யுநியிருநீநிலைநான
 பெறககடனீயே தாயுநீயெனகருபதிதாவநீயவணததுநீயனடு
 காந்திரானமறையர்ககடலிணுணமழுகாககடலிரொடொளிபாருசடரோ
 நீர்ததானசருடமுமாறவலியினநிலைபெறுகுசெவ்வகறகடலே
 போந்திரானபொருதககதுவிடாஉரணபூவணதாவதியபொகரையே
 ஞாந்திரானபயங்குநோயதநானதுடைததுததுகடடுடைததாநிதருடமுடுத

Thou art the sea of virtue, thou art the sea of grace, thou art the most benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind;

Thou art the confirmation and the life of the world, to whom is no likeness;

Thou art the sea by which I am confirmed, thou art to me as a mother and father; art thou not all to me?

Thou art the infinitely bright and heavenly Sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean;

Thou art the sea of constant felicity which hath neither swell nor wave:

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Thou art an impregnable castle which no foe hath ever taken; thou art the mountain which supporteth the earth;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தேறுநதையயி னமுனிவோயநீநினததிறகருளசெய்கவிவோயநீ
 உதவகலையற துணாடுவோயநீ கூறுநதொன்யற துணாபபோயநீ
 மாறுமபொருளயாவி இகினடுறமாருநில்கொளமாபோயநீ
 யீ அநதவிந துணபுகழககடலாழநதெனகடுகககாடடருளாபோய
 ஓவநாகடுகாடுவானகடந்புகழுவொளிநாகடுகாடுபனமணிபுகழக
 களிநாகடுகாடுபறபுளபுகழகமழநாகடுகாடுகாமலிபுகழத
 தெவிநாகடுகாடுநீர்ப்புனல்புகழததினடுபுகழபபடுவோயநீ
 அவிநாகடுகாடுநானுவிண்பபுகழவறியாபுகழைபுணாததாயோ

O thou who in thy protecting kindness art angry and in anger delighteth in mercy!

O thou who without instruction knowest all things and sayest all things without a voice!

O thou who in the midst of all things changeable art by thy nature unchangeable!

Will thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise?

The resplendent beings of heaven praise thee by their tongues of light; The various birds praise thee by the tongue of joy; the flowers of the grove praise thee by the tongue of fragrance;

The waters praise thee by the tongue of transparency, O thou who art praised for ever!

Will thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love?

டிருடருவலியுருவேமருளதுசினவுருவே
யருடருதையயுருவேயனவதுநிருகுருவே
தெருடருவேயுருவேசெயிராமுமஐவுருவே
பொருடருவலியுருவேபொழிமணவடிதொழுதேன
உகாயி ல்கவநிநிலிடுயயுயரநமடையுராயே
கராயி ல்படர்கடடுகெடியுயிராபெறுகராயே
வகாயி ல்ககலிவடுயவளர் தவமடையகராயே
புராயி லெஐமகடுனபுதிமலர்டிதொழுதேன
பருமலிமலர்சிமடுவமநமலியுயர்பயடுன
நிருமலிகரமுதிடுவெவமலிதனிமுதடுல
யிருமலியுவுருளராயிணரோடுதொழுமடிடுயே
ருருமலியநடுநிறியெகொழுமலர்டிதொழுதேன

O thou who hast the power to cause dread, but art not disturbed by thine anger!
 O thou by whose mercy grace is vouchsafed and unnumbered blessings are
 conferred! O thou who art the knowledge which giveth understanding,
 who in the human form destroyedst sin! Who art a precious jewel set in gold!
 I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word
 by which the highest virtue is conferred! O thou who art a broad ocean
 without a shore and the shore attained by beatified spirits! O thou who art
 eternal happiness without limit and the limit to be attained only by unceasing
 devotion! O thou, the Son of man without an equal, I worship the newly blown
 flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers,
 who art the exalted sense of the scripture, whose hand, bounteous as the
 clouds, dispenseth felicity, who art alone the cause of salvation, whose feet
 those dwelling in the two worlds adore and adorn with flowers, who art both
 the teacher and the path of virtue, I worship the blooming flower of thy feet!

தரவுகொச்சக்ககவிப்பர

நனநீயுமலையிலலாநனமணியாரடுபரகடலாய
 என நுரைப பாரநம்புவரோயி வருகருந தருசமுண்டு
 தினனீரமதின மலரநதநிதமலரோயேனுடசெழியுப
 முனறெயவமவிடடெனபேனமுறையொனருய நமசிவாய

மணனாநுவாநுமனிதாசுரொல்லவரும
 ஏனனாதவண்டமவையிவற நுள்ளாமபலியிரும
 கணனாடடிந காணாதமனமாடடிந கண்டபரம
 கணனாமனிவறவணகதி யெனபவரே நமசிவாய

சிநநிறைவரிவவுகுடசி நியோரினசுநுபொருளில
 வறநிறைவையவாகருவரோவல்லமையுமதிழ்ச்சியுள்ள
 பநநிறைவனீதிநையவாகராயேயானதினற
 சொறநிறைவிடடுடடிநையசசொரிவேனே நமசிவாய

வாயமயொன நுமாயயொன நுமவொருநததிலவேநநியாய
 நீயெல்லொடுமலராநீநின னுளிலலாபபொருளியிலவ
 நீயெல்லேயிருளேநீயுயரசுகிநீயாமும
 வாயொனநிடடுலகொமவணவருகடுவ நமசிவாய

யமனவருககாலமொபொ நியுமியாதலையையொபொறுக்காமெச்
 சமததிவண்பபொனமுனமலரநதசுருவகுயிருமலரடயதி
 கமலத்தில்திரஞ்ஞரேரகவலியினறகுவிதேயரக
 வமருளத்திலமாதலுககேயமைநதாடுநமசிவாய

(38)

*Thou, who vouchsafest all good, art a
 waveless sea abounding in precious
 jewels,*

*And the refuge of those who thus believe in thee ;
 As the beauteous, full-blown flower of thy grace flourisheth*

in my soul,

*I quit all other deities and say with entire devotion—reverence to the only God !
 All mortals on this earth, all immortals in heaven,*

And the various beings dwelling in innumerable systems of worlds,
Thee, the Supreme, not visible to the eye, but apparent to the mind,
Do worship at an awful distance, saying with one voice—reverence to the
only God!

The petty princes of the earth from the scanty wealth of their miserable
subjects,

Enforce a large tribute, but thou, to whom is all power and glory,
Who art the truly beloved king, requirest not tribute, therefore,
I offer thee not the tribute of the tongue, but pour forth my soul as tribute
before thee—reverence to the only God!

To thy comprehensive intelligence the distinctions of verity and illusion
do not exist;

Thou art all, all thou, and without thee nothing is;
Thou art light, thou art darkness, thou art height, thou art depth;
Let the whole world praise thee exclaiming in one voice—reverence to the
only God!

When death approacheth and the five organs of sense cannot endure their
agony;

When the flower of the soul, which erst bloomed in beauty, shrinketh like a
fading blossom,

And, like a drop of water trembling on a lotus-leaf, agitated by anxiety
becometh faint;

Then, to pacify the war within, take confidence and repeat—reverence to
the only God!

NOTE. The compound here translated “*reverence to the only God*” is composed
of two Sanscrit words, *namah*, adoration, reverence and *seva ya* the 4th case of *seva*,
which, as is exemplified in many of the preceding extracts, is used, not merely as the
designation of the third person of the Hindu triad, but as the peculiar name of the
Deity. The whole, *namāśraya*, is called the *pañcācshera*, pentagrammaton, and
its mystic signification is amply explained in the A’gamās.

பிறவி birth; in comp. with the following term. —கடல் the sea; the
nom. or obl. for the ac. —நிந்தவர those who swim the pro. part. 1u. of
நிந்த used indefinitely in the masc. plu., the nom. for the gen. —நிந்த
தார they cannot swim; the third pers. plu. masc. of the same verb. —
இறைவன the Lord; the nom for the gen. —அடைய the feet; the nom.
for the ac. —கூடாதார those not united to; the nom. governing நிந்ததார.

வானசீர்ப்படி

The praise of rain.

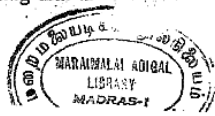
சிறப்படி signifies *speciality*, and the title of this Chapter, therefore, might be more literally rendered *the special qualities of rain*. In most Tamil works an address to rain, or a description of its effects follows the invocation to the Deity: in this, according to Parimēl-āzhagar, it is especially appropriate, as it treats of virtue, wealth, and enjoyment (அறமபொருளைப்படி), the existence of which, he says, by divine appointment depends on rain.

I.

வானினறுலகமவழங்கிவருதலாற்
 றுனமித்தடுமனறுணரம்பாறறு (க)

As by abundant rain the world subsists,
 Life's sole elixir in this fluid know.

“Life's sole elixir”—in the original அம் முதலாம் *ambrosia*, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality; but the word, also, means, the elixir of life, or the universal medicine, which the adepts of all nations have so long sought for in vain. The author, I think, intends it to be received in the latter sense; rain he says is to be recognized as the true elixir of life, inferring of course that there is none other. This allusion, whichever meaning be given to the words, is most appropriate, as rain may, without a figure, be said to be the life of the country of which the Tamil is the native language. This in its whole extent is arid, it gives rise to no considerable river, its mountains and even its hills are solid rocks of granite, among which springs are seldom found, and it depends, therefore, for its supply of water on the fall of the periodical rains, which are often scanty and sometimes fail entirely. Even Shózha-nád'u, through which the Cáveri has been artificially conducted, is not naturally moist: it is fertilized wholly by the various branches of that river, which derives its waters from the rains that fall in the hills in which it has its source. To the natives of such a country it is, therefore, not surprising that the rain should be an object of the great



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test solicitude; hence the rule that their critics have laid down that all long poems, those of the narrative kind especially, shall open by an encomium on rain and hence the enthusiasm with which their poets have treated this favorite subject. As a contrast to the chaster style and severer reason of Tiruvál'luer, I quote the following verses from the first canto (நாட்டுப்பலகை) of the Chintámani.

இலகலாழியினகவிநீட்டமபேரந

கவிநுஞ்ஞெதனடினாரமேயநதுக

னமபேரந

பொலவகொளகொனறை

யிஞ்சைசடைபேரனமினி

விலங்கலசோநதுவினனேறிவிட

டாரததவே

தேனி

னாததுயாமொயவகாசசெனனிமின

மேனினாததுவிசுமபுறவெளளிடு

வண

கோனினாததனபோறகொழு

நதாவாகள

வானினாததுமனநதுசொரி

நதவே

Like a herd of elephants belonging on some resplendent Emperor, the gregarious clouds, having grazed on the clear waves of the troublous ocean, darting lightnings, resembling the beautiful golden flowers of the condei on the dark hair of Siva, having reached the mountains and climbed the sky, wide opening bellowed aloud.

On the top of the high and clustering mountains, covered with honeycombs, when the clouds had gathered together, their abundant streams, resembling lucid rods of silver, uniting filled the whole heavens and poured down in torrents.

This strain continues through some stanzas, and then the poet, descending from the clouds, thus describes the effects of the waters in fertilizing the earth and exciting the industry of the husbandmen.

பழகொடுகவியெனப்பரநதுயாயுனல
வழகமுனையறநியகதைசெயவாயததவிதீ
தழககுறபமபையிறசாறநிநாடுலர
முழககுதீமபுனலகமுநியமொயததவே

வெலறகருவகுஞ்சரமவேட்டமபட்டெனத

தவிர்த்தவலியவரகதர்தவிரககத்தாழநதுபோயக
 குவலித்தவலிமகளிர்தங்கறபிறகோடடக
 விவரிப்படாநிறைநதனபிறவுமென்பவே
 கௌனவயங்கடுமபுனொலியுங்காப்பவர
 செவ்வனூறுயிராருசிவலககுமபமபையு
 மெவ்வெலாததுசெதொறுமீணடிக்காரொடு
 பௌவநினறியமபுவதொத்ததெனபவே

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மாமனாமருகனாமபோலுமனபின

காமனூஞ்சா மனாமபோலுங்காடசிய
 பூமனாமரிசிபுலொரநதமோடடின
 தாயினமமைநதுதநதொழிவினய்ககவே
 நெறிமருபடுபருமையினெருத்தனீவினரு
 செறிமருபடுபறநினஞ்சிலம்பபபுணனுநீஇப
 பொறிசுநிவராவினய்ரியபபுகருடன
 வெறிசுமழகழனியினூருநரவெள்ளமே

Spreading abroad like the leaves of the fruit-bearing coco the flowing waters
 advanced: near the canals firmly compact in ancient time with cement, all the
 country-people, speaking by the far-resounding voice of the labor, gathered
 together as the sweet water roaring aloud burst the interior.

As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly, as the hearts of women with knotted hair are filled by chastity.

The murmuring of the pure and quickly flowing water, the cries of those who carefully guard them, their labors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.

United in affection as a father-in-law with his son-in-law, appearing like Cāmen the God of love and his brother Sāmen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour,

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varal-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen.

வான the sensible heaven, rain; here it has the latter meaning.—
 வினது continuing; the ger. of விநதல் to stand, remain, continue.—உலகம் the world; the nom. governing the following ger. and verb. noun.—
 வழங்கி proceeding, subsisting, enduring, the ger. of வழங்குதல்.—வருதலால் from the coming, the verbal in the 3rd. or instrumentive case; in this form it must in general be construed in English by the words as, because, thus வழங்கி வருதலால் as it comes to subsist.—ருன for தான, the த being converted to ந by the preceding வ, itself.—அமிழ்தம் the elixir of life; the nom. of the sub. verb. understood.—எனது saying, the ger. of எனல் to say; this word has usually the meaning of the conj. particle that as in this instance தானமிழ்தமெனது that it is the elixir

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of life.—உணர் to be considered, the infinitive of உணர்தல் to think.—பாறது it is fit, it ought; the third per. sing. neu. of பால nature, quality, property, conjugated as a verb.

NOTE. The sentence வானின நு is absolute and

would be construed by the abl. abs. in Latin, *pluvia non intermittente*; the ger. however cannot be used absolutely and under the general rule, therefore,

சொற நிரியி னும பொருட, ரி யாவின்னை
 ககுறை though the forms comprehended under the
 term the defect of the verb be in-terchanged their
 meaning is not altered, the ger. தின நு must be
 considered as used for the inf. திற ப.



II.

விண்ணின நுபொயபபினவிரிநீரவியனுலகத

துண்ணின நுடற நுமபசி (ந)

When clouds, deceiving hope, withhold their stores,
 Around the sea-girt earth gaunt famine stalks.

“The sea-girt earth”—the compound term translated *sea* is விரிநீர the broad water a customary periphrasis for the ocean. Parimèl-azhuger says, —கடலு
 டைதநாயி னு மதொறபயன்வலை யெனபா ரவிரிநீரவியனுலகததென
 று the author means by the expression—the vast earth surrounded by the
 broad water—that notwithstanding the existence of the sea that alone without
 the assistance of the clouds is of no benefit. In the poetical language of the Tamil
 writers the clouds are not mere collections of vapors but living beings which

go to graze in the liquid plains of the ocean, return surcharged with the fluid they have taken up, slowly climb the mountains and discharge their contents or their summits. Hence the expression in the commencement of this couplet விண்ணை நுடையபின் when the clouds standing still deceive; that is when after having gathered together they do not proceed on their journey to the sea and consequently collect no waters. Hence, also, the allusion in the first verse of the preceding quotation from the Chintāman'i and in the following from Camben's Rāmayanāmi.

ஶீறணிநதகடவுணிநததவான
 ஶீறணிநதுசேனநூகவிமெயநதநிற
 சேறணிநதமுவித்திருமகவகதன
 ஶீறணிநதவனமேனியினமீனடவே

(43)

The clouds which were of the color of the god who is covered by grey ashes while proceeding on their way, having arrived and grazed on the waters of the ocean, return like the young Goddess of felicity on whose breast is rubbed the yellow paste of the sweet-smelling agil and like the dark body of him who is adorned by her splendor.

Siva whose color is white is alluded to in the first line of this stanza and Lacshmi of a golden hue and Vishn'u of a deep azure, on whose breast she reclines, in the last; the poet says the clouds, which went white down to the sea, return black by abundance of water and illuminated by flashes of yellow lightning.

வின the sky, the sensible heavens, a cloud.—நின்று when it stays, from நிறநல் to stand, stay: this word, though the construction is the same, has here apparently a sense directly opposite to that given to it in the preceding couplet, but the difference is really produced by the meaning of the governing noun; when the rain வான stays it continues to fall; when the sky or the clouds வின stay or are still no rain falls.—பொய்யபின் the same as பொய்ததால் if it deceive, from பொய்ததல் to lie, deceive.—விநிதீர the ocean, from விநி the root of the verb விநிதல் to extend, used for the indefinite participle, and தீர water.—வியன vast.—உலகத்து of the world; the obl. used for the gen.—உண for உன the ௪ being changed to ன by the following ன, in the interior; this word is commonly used as a preposition to form the 7th or locative case in the sense of in, within.—நின்று standing, remaining.—உடறறும will vex, the 3rd. per. neu. fu. of உடறறல் to vex, torment.—பசி famine, hunger. விநிதீரவியனுலகம் form one compound term the principal members of which must be connected by supplying some word, such as சூழ்நத surrounded, thus விநிதீரசூழ்நதவியனுலகம் the vast earth surrounded by the ocean.

III.

எரி னுழா டுழுவ

ரபுயலென னைம

வாரி வளங்குன்றிககால (ச)

The fruitful toils of men and steers must cease,
If cease the flow of water from the clouds.

“The fruitful toils of men and steers”—The Tamil nation may be considered as chiefly agricultural, originally, perhaps, wholly so, for, though

various manufactures existed in the provinces to which the dominion of the ancient Tamil Princes extended, the several castes by which these were conducted were, by the ancient institutions of the country, in absolute subjection to the cultivating tribes; the *Cán'iyá'chicárer*, or Lords of the soil, who, however, derived their superiority, not from fictitious incidents, but from (*uzhavadai*) the rights of the plough. Intercourse with foreign nations, the extension of commerce, and other circumstances have in latter times materially altered the manners of the olden time and infringed the privileges of the lauded proprietors, but they have not been able to prevent a lively tradition of them remaining, and this has given origin to the dissections between the factions denominated *Valang-caiyár* and *Idung-caiyár*, or, as commonly though improperly called, *the right and left-hand castes*; the former including the whole of the agricultural tribes, who endeavour, under a different order of things, to maintain their ancient pre-eminence; the latter, including chiefly the trading and manufacturing tribes, who endeavour, and in modern days generally with success, to evade it.

The veneration in which the Tamil people formerly held the plough was unbounded: The numerous remains of ancient art, existing in all parts of the country, consist, almost exclusively, in buildings intended for religious and charitable purposes and those reservoirs, channels, and embankments, which by restraining and distributing the waters of the periodical rains, render the soil fit for the labors of the husbandman. Many of these are stupendous works and must have been erected when a great portion of the wealth of the country was systematically applied to the agricultural improvement of it; when in fact the cultivators of the soil were, as tradition states them to have been, the nobles of the land and their occupation alike the source of wealth and honor. Camben the translator of the *Rámáyanam*, which he undertook under the patronage of the wealthy farmer Ven'nei-nellúr Sadeiyen, whom he has celebrated in it, has left a poem called *செழுபது* *the seventy stanzas in praise of the plough*, from which the following extracts are taken. The first of these verses commences with a couplet borrowed from the *Cural* (see the 3rd. verse of the 104 Chapter entitled *உழவு* *On agriculture* in the second Part *பொருட்பாடு* *On wealth*).

உழுதுணடுவாழ்வாரிவாழ்வாரமற்றெல்லொந
 தொழுதுணடுபின்செவ்வவரனடுருதொல்துலி
 லெழுதுண்டமறையனடுருவிவருடனேயிகழிமது
 பழுதனடுருகடல்குழந்தபாரிடத்திறபிறநடுதாரகடு

" THOSE TRULY LIVE WHO LIVE BY THE PLOUGH ; ALL OTHERS DO NOT LIVE, AS THEY ARE IN SERVITUDE AND DEPEND UPON THOSE THEY SERVE,"—is it not so? is it not thus that in the ancient world the precept was written? is it not wrong, therefore, to compare with these any that are born in the sea-surrounded earth?

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வானினமழை

பாழிந்தாலுமவளமபடுவதிவாராலே

ஞானமறையவர்களுவிநலமபடுவதி

வாராலே

சேவனடுகாடுபொருமனனரெச்சருக்களத்திறசெருகருமத
 யாவணவியிவருடையருததுவவியதஞலே

வாழிநானமறையேநதரவளரககினற

மனுநறியு

மரழியாலுலகரிக்குமடனமனனர

பெருந்திருவு

சூழிபெயரினாமபெயாவுகாயுடையபெருக்காளர
 மேழியாலவிவரவதலாலகேருனருலவிவரியாவே

By these when the rain pours from the heavens abundance is produced ;

by

these, also, is produced the benefit of the

science of those by whom the precepts
of wisdom are taught; and by the strength
of their oxen is supported the .

strength of the furious elephant, bearing
lead their armies forth to battle.

death through the field, when princes

The laws of Menu, cherished by the lords
the four Védas; the felicity of vic-

torious princes, who protect the world by
their arms; these are matured by the .

plough-handle of the cultivators of the earth,
whose word will never change even
though fate should change.

உணர்ய நறசெழுசுகதி ரோனெவிநெடுநதேரபூண்டதகம
வணர்ய நறகடலுக்கிவருய் ருவிமா நறுவத
விணர்ய நறவிருவிததேரவறுமைபுடனவிழாமே
கணர்ய நறுதுகெனருகாரானருதுதகமே

The yoke attached to the chariot of the glorified sun of beautiful beams dis-
pelleteth darkness from the world surrounded by the sea and supported by moun-
tains; is it not, also, the plough-yoke of the husbandmen which preserveth the
inhabitants of the broad and fragrant earth from falling into poverty?

பாரபூட்டுநதிரயவனைததுமபகடுகருமபரமபூணு

பேரபூட்டுங்காம ஹுநதனிபொரு

விவெமேறசரமபூட்டான

காரபூட்டுய்காடைததககைககாரவேரிவனநாடர

ஏரபூட்டிவிவெதுமறநிரவியுநேரபூட்டானே

Neither the elephants which support the quarters of the world

could sus-

tain their burthen, nor could the god of love,
prepared for combat, place the ar-
row on his bow, were it not that the cultivators
of the country enriched by the Véléri,
liberal as the clouds, yoked their oxen
to the plough, nor till then does
the sun yoke his chariot.

வே

வடுகாபக்கவிக—நதவேவாரைவிவிரவயலுட

பையகோலமுடி இருதபபாரவேநதாமுடி இருதம
பொயகோதக்கவியாவணபடோரவேநதரநடததகினற
செவகோவிததாயகுயகோலேரடி சகுஞ்சி துகோலே

When, in the productive fields of the Vél'aler, who ever escape the furious rage
of famine, the bundles (mud'i) of green plants are arranged in perfect beauty,
perfect, also, are the crowns (mud'i) of the princes of the earth; and the rod (còl)

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which supports the sceptre (shen-còl) swayed by the battle-king attended by
intoxicated elephants, furious as the swelling waves of the ocean, is the small
rod (sīrucòl) by which the plough is driven.

NOTE. Vél'aler and Cár'aler, translated husbandmen in the fourth verse of this quo-
tation, are names of the principal tribe of Tamil cultivators, in whom in former times
the property in the soil seems exclusively to have vested.

என *by steers*, the 'obl. used for the instru. case; this word, from
 ஶரத்தல *to agree together, correspond*, signifies lit. a *yoke of oxen*,
 but, as it might here be rendered, by synecdoche the whole equipage
 of the plough including oxen &c.—உழார *they can not plough*, the
 3rd. per. plu. neg. of உழுதல்.—உழவா *husbandmen*, an appellative
 noun in the plu. masc. of the same derivation as the preceding term.—
 புயல the clouds.—என னும lit. *which may be called*, the indefinite
 participle of ஶனறல் *to say*; it is often used, as in the present instance,
 instead of ஶகும் or ஶன and gives an adjective or possessive meaning
 to the term with which it is not connected.—வாநி water. புயலென னும
 வாநி means simply *the water of the clouds, rain*.—உமை *greatness,*
abundance.—குன்றி *lessened* from குன்றல் *to lessen* neu., this word
 which has the form of the ger. is here a contraction of the past part.
 குன்றிய.—கால *when*; this is properly a noun signifying *time*, but when,
 as in this place, it is connected with the part. of any verb, it has the
 adverbial signification here assigned to it and the initial க is doubled.

NOTE. Though the root ஶ give origin to many words in both dialects the verb
 ஶரீததல் is used only in low Tamil in the sense here
 given it and is frequently, but,
 improperly; confounded with ஶலுதல்
 a contraction of the impersonal verb ஶியல்லை *it is possible*.
 See Beschi's Tamil-Latin dictionary for the distinction
 between these words.

IV.

கெடுபபதூஉங்கெட்டாரககுசசாரவாயமற
 மறங்கெ
 யெடுபபதூஉமெ

It spreads destruction round ;
 it's genial aid
 Again revives, restores, all
 it destroys ;
 Such is the power of rain

“ Restores all it destroys ”—Those who in
 tropical climates have seen the force of the
 descending floods, rushing in torrents over the
 land and sweeping

storm, covering the parched and barren plains with life and verdure, can alone duly appreciate the justness of this thought.

In further illustration of the subject of this chapter, I insert the following extracts; the first is part of the eulogium on rain in the first canto நாடடுபப

உம of the Nyánádica-Ráyér Cáppiyan an epic poem by Vidwán Sámi-náda Pillei, who was long the Tamil preceptor of the translator. The last is a choriambic Stanza by Vira-mámuni, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriated to their climate; it forms the example for the construction of the species of verse called calippá in the fourth Part of the Tonnú, யாபபதிசாரம on Prosody.

NYÁNÁDICA-RÁYÉR CÁPPIYAN.

வானமாவியுட்காயவதேதெனப்புவிவதைப்ப
 மானமாவறவெருசுடரமாரியேபடைகொண
 னுனமாகுகனவுசசியிலம்பிமுடொழிநது
 தானமேகரைவாககினசரிவுநீரதோற்றம
 பல்லுயிர்க்கொருதநதையாமபருதியவவுயிரைகி
 கொல்லுருத்தல்ககுவெனுநதாயுளத்திரங்கி
 செவ்வியைநினாததெரிசனமறைக்கவுமகருகி
 கவ்வியனமுலபபாலசாரதளிததெனககாண்டம

The Earth, impatient of the scorching heat of the sun of heaven, to annoy him assumed the form of a stupendous mountain; the bright-burning sun, calling forth the armies of the clouds, ordered them to reduce the rebellious earth; then the thunder bolts darted forth like arrows and the water flowing down seemed to dissolve the entire mountain.

When the sun, the father of various living beings, destroys in his burning wrath his offspring, their mother earth, inwardly pitying them, hides her children from his view by a propitious veil of clouds and seems to cherish them with milk springing from her breasts the rocky mountains.

பம்பிமேகம்பரநதணபானுவான
 நம்பனமாதுலனவெமமையநணனிண
 அம்பிமூடடுதுமெனறகனகுன்றினமேல்
 இம்பரவாரியெழுவதுபோன்றவே
 புள்ளிமால்வரைபொன்னென்றோககிவரன்
 வெள்ளிலீழீடைலீழுவனதாராய

வள்ளியுள்ளவெலாமுவநதீயுமவ
 வள்ளியோரினவழங்கினமேகமே

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தவறியுமாகமுநதீரூநதழீடியத
 விவரிவிராதிறைநின்றதுபோல்வே
 மவறியிணுள்ளவெலாவகொண்டுமண்டலரன்

விவரியினமாதரையாதத்துவளளமே
 The clouds collecting spread abroad ;
 and it seemed as if Mount Imciyam,

the father-in-law of Siven,
being overheated by the sun,
the ocean had raised

itself to this region to bathe the broad mountain in
its waters.

Beholding the renowned and mighty
mountain shining like gold, the clouds
poured down their streams like pensile
threads of silver, bounteous as the ge-
nerous, who, from the impulse of their
own minds, dispense their gifts with
delight.

Embracing at once
instant only, the flood,

the head, the breast and the feet, and stopping for an
having collected together every thing buoyant within the
mountain, swept it away, as a woman who sells her favors for a price sweeps
away the wealth of her paramours.

கலவிடைபயிற்றநதுபோநதுகடவிடைகலைநதீதத

மெலவியினமறைகளைஅய்யம்பரும்பொருளி தெனனத

தொலைவியினென நேயாகிததுறைதொறுமபரநதருபுகி

பலபெருசுசுமயநுசொல்லுமபொருளும்பொறபரநதகனநே

The flood having it's birth in the mountains went forward to mix with the

ocean; even as the meaning so difficult to be obtained from the illimitable scriptures, which in ancient times received but one interpretation, but, having spread through various paths, are now by every sect variously interpreted, thus spread the flood.

TEMBĀVANI.

புளரூலாமவிசுமபிடைசா துமபொருமபடைபொருவ
 வெளரூலாமடைமெண்ணகொடியருக்கொடுவிளங்கித
 தெளரூலாநகிரா திரா பபவுண்டெழுந துயரபரநது
 வளரூலாங்கருமதகரியின மெனததோனற
 போரபுறவகொடுபொருநதவருாததுறறேயததொளிாவேந்
 சீரபுறவகொடுதிசைதொறுமிருள்றயினினி
 வாரபுறவகொடுவளரமுாசொகியெனவகிரநது
 சீரபுறவகொடுநீனமுகினமுழவகினமாடொ
 புடையெனசெருப்பகைசரப்படரநதனவலொற
 கடையெனசெநிகருவண்பொடுருறறியவளளற
 கொடையெனசெசுமுகுனறொடுவயினறொறுவகுளீர
 மீடையெனசெசொரிவியனமுகிவகாவிஹொழிய
 படித்தநூலவைபயன்படவிரித்ததுபாப்வரபோ
 நடித்தநீனமுகிறவழ்தலைபொவிநதபொனமவலியே
 குடித்தநீலொவகொபுனித்தமுடுகனவருவி
 பிடித்தநொவாவிமெழத்திரையெறிநதுருண்டிய

As in an army arrayed for battle, over all the sky, where the birds rove, white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of warriors in the field of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbals, the black and watery clouds thundered aloud.

Though at first taking the appearance of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

Like those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarean stream, murmuring incessantly, rolled on it's swelling waves.

அஞ்சலிராவெதிரடுகெய்கலெல்லையகடந்தே
 எஞ்சலிராவெழிமைத்தகீணமருதமுடீகெத
 அஞ்சலிராதிதுடரத்ததல்கருவகடனுககல
 விஞ்சையாரொலாமவெறுததுடீயுயறியபொனதே

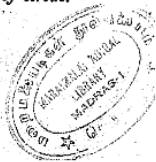
The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth, without stay flowed towards the azure ocean; as the wise, who, renouncing all, aspire alone to obtain heaven.

செறியுலாமபுனறசிறைசெயதுபயன்படவொதுகி
 வெறியுலாமவெரபிடையதகலவயவவழிவிடுவார
 பொறியுலாமவழிபொகெவெதியலபடவடகி
 செறியுலாவறநேரவைதிதுததிராரபொனதே

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

வெண்கலிப்பா

செனனுககீரொபாயசசெவ்விலெககறமுமிகப
 பொனனுககீரபுரையபபுவனமெல்லொம்புரததாரனடே
 கருமேவுமவவிராவயுறகமழவயறபாயபுநதடருகுழ
 மருமேவுவிழறசோலெமயினமேவிககவித்தாடக
 கருமபொபபசசெஞ்சாவிக்காயத்தலககைககடைசெயரே



சுருமபொப்பசுசூழிப்போர துதி ததுவப்பவி நீநது
 மாவலிதாழமுழல்சையமணகருவையொவிததாட
 ஆவலிதாழமுனரொழுகியலரவனமுங்கனிபொழிதும
 மல்கியளரசிறப்போங்கவரைபாசசீமனமவெறுப்ப
 நல்கியளரீ ததிலநனமு

*Here pour the waters from the clouds of heaven,
 Diffusing wealth and virtue through the land,
 Whose wide dominion, like the ambient sky,
 Spread it's protecting influence o'er the earth.
 To fragrant fields, where creeps the pregnant conch,
 From flowery lakes the full stream flows; the while
 The peafowl dances neath the verdant shade
 Of sweetly scented groves. The ripened rice
 O'ertops the cane and flowery-fingered girls
 With liberal hand to all the poor, who swarm
 Like bees around, distribute many a sheaf,
 And, while their hair by odorous wreaths adorned
 Floats loosely in the breeze, join in the dance
 As at a marriage feast, their nimble feet
 Accordant to their sounding hands. And here
 The luscious juice flows from the cane compressed;
 Unnumbered flowerets scent the ambient air;
 Unnumbered trees their racy fruits afford.*

*The various produce of the plenteous field
 And boundless wealth that satiates the mind,
 Thus yieldeth Italy, delightful land!*

கெடுப்பது *that which will destroy*; the neu. part. of the fu. tense of கெடுதல் *to destroy*: the particle உம *and* repeated and prolonged by அன்பெகை— conjoins this and the following term எடுப்பது.—கெட டாரக்கு *to those destroyed*, the dative plu. of the part. past of the same verb.—சாரவாய *becoming favorable*, compounded of சாரவு *favor* and ஆய the gerund of ஆதல் *to become*: this gerund generally gives an adverbial meaning to the terms to which it is joined.—மறு து *again*; though here used adverbially it is properly a noun meaning *another, a different one*.—ஆங்கு for அப்படி *in the same manner*.—எடுப்பது *that which will raise*.—எல்லாம் *all things*.—மழை *rain*; the substantive verb is here understood.

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CHAP. III.

நீ தாரபெருமை

The praise of holy men.

The title of this Chapter may be rendered more literally *The greatness of holy men*: நீதார is synonymous with துறந்தார and means *those who have entered the third or fourth order of life*; devotees, ascetics, anchorites.

I.

ஒழுக்கத்தகரீததாரபெருமை

விழுப்பத்துவேண்டுமபலவறறுணிவு (க)

A strict adherence to the rule professed,
Than do all other virtues, the devout
Exalteth more; this every code ordains.

“The rule professed—the devout”—The term நீததார from நீததல to forsake, to separate, as used here and in the title of this chapter does not signify merely one who has devoted himself to a religious life, but one who, having forsaken all mundane affections, is separated from carnal sympathies and prepared for immortality. How this state is attained is so distinctly though concisely described by Farimèl-azhager in commenting on this verse that I insert the whole passage; in it, also, the explanation of ஒழுக்கம rule is found.

உரியவொழுக்கத்தினகண்ணெதினறுதுறத்தலாவது - தத்தமவருணத்தி
றகுவிவிலக்குமுரியவொழுக்கவகவிரவழுவாதொழுகவறமவளருமறம
வளாபபாவதெய்யும் - பாவநதெயவறியாமையுமறியாமையேயுமறியாமையேயும
விததவதித்தவகளதுவேறுபாட்டுணர்வுமழிதனமாவியவாயவிமமைமறு
மையின்பவகளிணுவர்ப்புமபிறவிததுன்பமுநதொனறுமவைதொன்றவி
டமுனைகளைசயுண்டாமல்துண்டாகப்பிறவிக்குககாரணமாகியபயனி
முயறிகணிவகியொகமுயறியுண்டாமல்துண்டாகமெய்யுணர்வுபிறநதது
புற்பபற்றுகியவெனதென்பதுமகப்பற்றுகியயானென்பதுமவிடுமாக
லானிவலிராண்டுபறறையுமிமமுறையெய்வரத்ததுவிடுதலைகொள்க.
A strict adherence to the proper rule is true devotion. By thus adhering to the
rules appropriate to their respective tribes or states virtue increaseth; by

the increase of virtue; sin is abated; by the abatement of sin ignorance is destroyed; by the destruction of ignorance the difference between time and eternity is known, and reflection on the evils of mortal birth and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises; by reflecting on these the desire of eternal beatitude is produced; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as MINE and of that which is internal as I then ceases and these two affections are thus renounced with abhorrence. It is thus to be explained.

The disgust at the world and worldly affections, here stated to be the proper characteristic of the real devotee, is a notion common to enthusiasts of all nations and ages. Qualified by the name of philosophy it is nearly allied to the tenets of the ancient Cynics and Stoics and it was preached as an article of faith by the modern Puritans. It has been the object, also, of every Rule established in the Christian world for the guidance of "Eremites and Friars, white, black, and gray," from the period when monastic penance was transplanted from the wilds of India and found a congenial soil in the deserts of the Thebais. The Hindus, however, among whom it originated, have carried their ideas of the "Divine philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Vira-māmuni, as inconsistent with doctrines of his own Church, as the following extracts, in which occur the every expressions used in the last quotation, will evince.

TEMBĀVAN'I.

புவமேபழிததுபபூவனதிறபடரநதவணவசிற றுயிரகாததுத
 துவமேநயவணபயததுயசுருநதுவிரையேதெனவினமன றுயிரககீன
 கவமேதுயரதசயகாரெனதென றுயலிருபறறினிததுகருந
 தவமேயுயிரககோரதுவிரையென றுனறவதகின்பவவககரைகண்டான

When the means are sought by which, forsaking sin, the soul may be protected from the evils spread through the world and everlasting happiness may be obtained; it will be found that devotion, by cutting off the two affections, expressed by the terms I and MINE, by which immortal souls are here vainly disturbed, is the sole cause of their salvation: thus said Joseph, who had beheld the shore of the ocean of devotion.

மெய்ததுவரையி முகடுகன துறவினமேனமையோர
 பொய்ததுவரையென றுதமபொ நிகளபொழுகுவா
 ராததுவண்ககடநதயினனவரையமற நிவ
 னை ததுவண்கடுகொளபயொனனவோ துதீர

*Those who have attained the eminence of devotion and, despising, as illu-
 sive, the aid of the body, have annihilated their sensitive organs; after they*

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*have thus rejected with disgust corporeal aid, say
 in this world?*

what further aid they require

தானறனதென நிருதகுதிப்பறறலு
 நோனறனவடறகொடுநாகசிவா னாயர
 கோனறனதருணிவசாரநதகொளகையி

His power, who

*வானறன்ம துடைமுவுலகுமாடடுமே
 by the force of devotion has annihilated the two*

affections, ex-

*pressed by the terms HIMSELF and HIS OWN, supported by the protecting grace of
 the most High, the King of heaven, is sufficient to shake the three worlds.*

“This very code ordains”—In the original the *பனுவல்* code is in the singular, but the commentator above quoted very properly considers it a general term; he says—*பனுவலென்பபொதுப்படகூறியவதனானையொன்றாவதா தசமயநூல்களெல்லாவற்றிறகும்* ி தொத்ததுணி பெனபது பெறும் *as the word code is here used in a general sense, it must be received as meaning that this is the ordination of the codes of all sects, however differing from each other on other points.* In fact the various sects that have existed in India, whether deriving their opinions from the Védas, the Paramágamam (the sacred writings of the Jainer are collectively so called and it is the only term by which they can be conveniently distinguished), or the writings of the Baud dhias, appear to have agreed in the idea that seclusion from worldly affairs was necessary for the attainment of a true knowledge of divine things and to have established, consequently, from the earliest ages different orders of devotees. By the Smritis, two rules only, that for the *Vánaprastha* and that for the *Sanyási* (see verse I of the Chap. IV) are recognized: these terms may be appropriately rendered, *Cenobites* and *Anachorites* and to both the common name *Hermit* is applicable, as the votaries of each order were inhabitants of the wilderness. The difference between them was that the former continued to perform the five great sacraments (*pancha mahá-
 yajnam*), the daily offerings to the patriarchal sages (*terpanam*) and those made daily, monthly and annually to ancestors (*terpanam, hómam, śrád-
 dham*), and the oblations the gods (*terpanam, agnihótram, aupásanam*), ordained by the law to be observed by the *Grahí* or *householder*; and that the latter did not perform these or any other rites or ceremonies religious or civil. The former, moreover, might live in community, collect provisions, as herbs, roots, fruit &c., and prepare food; while the latter, also called *Bhicshaca Mendicants*, subsisted wholly on alms. The rules for the guidance of those assuming these orders are, propounded in the sixth Chapter (*Sash'thòdhyáya*) of the code of Menu, according to the ancient law; in the code of Parásara, which is the law in force in the present age, they are not noticed. As the 24th and 43rd verses of the former will sufficiently explain the more material difference between the two orders, they are here cited; the first applies to the *Vánaprastha*, the second to the *Sanyási*.

While performing his morning, noon and evening ablutions let him satisfy the gods and manes by the libation of water (*terpanam*, under this term, this ceremony being the first in order, must be understood all those above-mentioned) and, practicing austerities more and more severe, let him dry up his body.

Let him be without fire (either for preparing food or the performance of ceremonial rites), without a fixed residence, (accordingly it is the practice for the votaries of this order not to remain in one place beyond a determined period), let him repair to a town only to procure food, let him not be anxious (either for comfort or discomfort, for sickness or health, for life or death) nor wavering, but silently devout (*muni*, the term used, means either a silent man or a devotee) let his thoughts be fixed on God alone (the words on God are here supplied by the commentator—*bhāvēna brahmanī samāhitah*).

By Sanscrit and Tamil writers the wildernesses of India are described as filled by the hermitages of these Recluses: when Rāma, for example, banished by the intrigues of his mother-in-law from Ayódhyā, the capital of his father's dominions, retires to the forest, he reaches, immediately on crossing to the southern bank of the Ganges, the hermitage of Baradwaja and, successively, of Sarabhanga, Suticsnā and Agastya. These are described as extensive bowers, situated in chosen spots in the midst of deserts or forests, watered by perennial springs and adorned by fruit-trees and flowering shrubs. They are sometimes inhabited by a single recluse; sometimes by a pair, a man and his wife, for a woman was allowed thus to devote herself as a Vānaprasthī in company with her husband; sometimes by a society of Devotees and Brāhmins under the direction of a Superior, employed in the study of the Vēda and Sāstras and in the performance of sacred rites.—The ancient rule of the Vānaprasthā, is now obsolete, being one of the institutions of the old law that are abrogated in the present age, and that of the Sanyāsi is now retained principally by the Gurus or High-priests of the several sects. From the Āgamas and Tantras, however, have originated multiplied orders of devotees; in the north Vairāgis and Gōswāmis, in the South Paudārams and Satānis and their numerous subdivisions. Among these some are permitted to marry, others are bound to celibacy; some reside in well endowed colleges (*matān*), others are wandering mendicants.

By the Jainer, to whom the Vānaprastha was unknown, the order of the Sanyāsi was divided into various degrees, but these, except the last which was the completion of the ascetic state, were in fact distinguished from each other only by the discipline they observed and the peculiar austerities they practised. In addition to the several names of Sanscrit and Tamil derivation given to Ascetics in general and common to all, the Nigandū, which, as being the composition of a Jaina, is in this instance the best authority, thus enumerates those peculiar to this sect;—நானிலசெனயிரோயோகரிகுமபரரசமணரீதஜார

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the Saumiyer & Yōger, to which others add ஆசீவகர *Ajivager*, are general terms, but *Digambarer*, they who are clothed by the horizon, synonymous with *Nirvānī*, was applicable only to those, who, having finally released themselves from all material wants and desires, had renounced the use of raiment and of every worldly convenience, and had retired, far from the haunts of men, to total solitude and silence. Between these and the *Sāran'er*, mentioned in the commencement of the next verse, there is no material difference; the latter term, which is derived from Sanscrit root *char to move, act*, describes the power these devotees are supposed to have obtained over material obstacles.

நீரினிறபூவிலவானினிவிறநதுழியொதுங்கு

கினற

சாரணொணமராசுருசமணரிவிருததிபபெறடுரு

The *Sāran'er* of eight descriptions, who penetrate into the ocean, the earth and the heavens, are those among the *Saman'er* who have obtained true greatness.

There is another distinction of the Jaina devotees, namely *Swētāmbara*, *Rectāmbara* and *Digāmbara*; the first, those clothed in white garments, who are known in the North of India by the corrupt term *Jetti* for *Yetti*, differ, I believe, from the second only in the peculiarity indicated by their respective names; the second, those clothed in red garments, dyed by a species of ochre (in Sanscrit *caśayam* and in Tamil *cāvi-cal*) which affords a tawny red inclined to orange and is similarly used by the devotees of the other sects, are peculiar to the South; the third, who have been already described, it is scarcely necessary to say are in this degenerate age wholly unknown.—The Laity of the Samāner; though included under that general term, are properly denominated *Sāvager* in Tamil and *Srāvacāh* in Sanscrit.

At present the Bauddha religion prevails no where on the continent of India within the Ganges. The followers of this faith have been so completely extirpated, that, throughout this region, there now remains not one in any tribe or nation. But their solid hemispherical temples, which are in fact shrines supposed to contain the relics of the last Buddha, and which may still be seen in the vicinity of Benares and elsewhere, and their forsaken establishments, more frequent in the west of India, prove by their stupendous remains the consequence of this sect in ancient times. The caves of Kenera, as they are called, on the island of Salsette have evidently been the convent of a society of Talapoinis, Lamas, or Bronzes, as they at present exist in Ava, Tibet and China, and so probably have those at Carli and Ellora. The religious of this sect, called in Tamil சீவகர *Jivager*, in the dictionaries and whenever mentioned by the elder writers, for none of their own works exist in this language, are constantly distinguished from those of the Jainas. At present, however, the Bauddhas, who were never numerous in Southern India, are generally confounded with the Jainas; even Vira-māmuni has blended together the names of the two sects in the Sadar-agarādi (see the word சமணர in the பொருளகராதி).

In selecting the following descriptions of the Indian recluses and their hermitages brevity has been the quality preferred. The extract from the Chin-táman'i and that which follows it are Jaina compositions, and the concluding verses are from the Tembávan'i; in these the author contrasts the entire abandonment and seclusion of the Indian devótee with the rule observed by Joseph, who, though in a state of marriage and connection with the world, he represents as leading a life of mortification and devotion.

BÁRADAM.

மரனரேருலும

புரிநூலுமாரபிற றாங்க வளரநதசடை
வேங்கை

முடிதுளங்கவலிய

யூனரேருவினுடைவிளங்கமறைகளெல்ல
சியோங்க
மொருங்குணரநததிருநாவின

வீனரேருன்றபெருங்கருவினயாவரமலுமிரு
டாங்கிச

நதமுனிதண்டகமண்டலங்க

சானரேருகளபிருகுதசசு

வதெனனேறத்ததருமனுறையிடருசாரநதான
றவத்தினலிக்கான

With the skin of a deer and the sacrificial cord hanging across his breast, his tiara of well-nourished hair nodding on his head, adorned by the skin of

a powerful tyger, fully instructed in all the scriptures, bestowing blessings by his sacred tongue, kind to all even as a father is kind to his children, the Sage Brigudachwooden, mighty by devotion, bearing his staff and water-pot and praised by the learned, entered the presence of Deramen.

TIRU-MUROGATTU-PPADEI.

சீனாதை இயவுகுகையரசீ ரொடு
 வலம்புரிபுரையுமவான னாமுடையினா
 மாசறவிமைகருமுருவினரமாநி
 னுநிலைதை இயலுனகெடுமாரபி
 னெனபெமுநதியங்குமயாககையரநனபகற
 பல்வுடனகழிநதவுண்டையனிகலொடு
 செறறகீககியமனத்தினரயாவையுங்
 கறறோறியாவறிவினரகறறோககுத
 தாமவரம்பாகியதவநமையரகாமமொடு
 கடுஞ்சினங்கடநதகாட்சியரிடுமபை

யாவதும் நியாவியலினரமேவரத
 னுநிலைகாட்சிமுனிவரமுறபுக

They who are clothed in garments formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered by deer-skins, whose ribs are seen protruding from their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of

which even the learning are ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow; may these the contemplative sages of faultless wisdom gather together and precede him?

BARADAM.

கரிகளுமபிடி களுங்கன றுமவெருசின

வரிகளுமவ ரிகளுமலி ருமபாஙகெலா

ந ரிகளுமா னகளுநன முய ற களும

ப ரிகளுமா ன களுமப யி ன றுவாவுமே

குஞ்சரக்கண றுகண முழுககிற கோளரி
யஞ்சிநன முழுவிடு தத்கன றிடா தசம

விஞ்சேரலி செவிப்படவெயயவேஙகைக
டுஞ்சிடா திர வெலாச துணுகருறறேஙகுமே

மருசுடை ககணங்களுமாசுணங்களுஞ்
சஞ்சரி த துறஙகிடாசசராலில்லியா
னஞ்சனிவிழியி வணம றவரநஙகைமார
பஞ்சடி சசுவுடி லாபபாறையிலலியே
காமமுஙகோபமுங்கனிபபுமவாட்டமு
மெமமுஙகாணபரிதெனி னுகாடோறு
மோமமுமவேளவியுமுயருமாருதித
தூமமுமாதவரசுழடுலககுமே

வாரணவேசையுமவயங்குபொனகொழி

கோணவோசையுந் திற்புலப்படு
 மாரணவோசையும் திராநதொலி ததவாற
 காரணமுனிவரவாழ்குநதமாதனம

Male and female elephants with their calves, furious lions, and tigers very were appeared; and foxes, deer, and hares, wild horses and oxen wandered all about.

Here when the cruel lion heard the bellowing of the young elephants, he remained terrified in his cave and durst not leave it; and when the loud bleating of the sheep reached the ear of the furious tigers they lay all night rembling and sleepless from fear.

Here clouds and serpents are ever wandering or reclining on the side of the mountain; here all the stones scattered around are marked by the sandals of red cotton on the feet of the females of the wild tribe of the forest, whose eyes dart venomous glances.

Though neither desire, anger, joy, grief, or wealth are ever seen here, all round in this resort of the great sages, are beheld daily oblations and sacrifices and the smoke of burnt offerings.

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* The mountain Candamadanam, where dwell the sages, the cause of all things, resounded with the cries of elephants, the constant murmuring of water, sparkling with collected gold, and the sound of the scriptures which point out the path of truth.

CHINTAMANI.

புலவமலகியுமபோருயாஈளகழை
 நெலவிகிரிவிநகேழுவநதோகாயு

மலலதீ மப பூங்காயகி பூங்கா சூயா
 நலலவெநுகரவாரபளவிநணணிணை

He approached the hermitage of those who eat only what is pure ; as roots fruit ripe and unripe, or wild grains and rice spontaneously growing in the water, or produced from the high towering bamboo, or from the water lilly, or from grass.

A STANZA.

உலகுடனவிளகருமொலிவிளாவிரமதி
 மதிநலனழிகுமவளங்கொழுநுகருடை
 புகருடைசீழறபொறுபுடையாசனம
 ஐசனத்திருநத்திருநதொவியநிவவள
 யநிவுசேருளளமோடருநதயமபுநிசது
 னுனனியமாநதாடுதனப
 பனனருகுநிநயபினவினய்சையலடுக

The bright colored resplendent moon illumines the world ;
 Three beautiful umbrellas eclipse the brightness of the moon ;
 An ornamented seat is beneath the shade of the umbrellas ;
 On that seat is the God Ariven shining in beauty.

The mortals, who around him are engaged with every power of mind and understand in profound devotion, will attain, they say, the world above the heavens the joys of which no tongue can tell.

TEMPAVANI.

சிடுறவேணமுனிநிதித்தநூவ்வொற
 காடுநீவொளிகுதலகயங்குளிகருதல
 சீடுறவிழ்ச்சுடைசீட்டனமறறவை
 யீடுறபலயனிவொவெநிநிதாடுமன்பார
 சடைவளருருகொடுதவிரகிவிராகுவித
 தடைவளரவனத்திடையகனநிலாதநிரிக
 துடைவளரகனிகளொழுளவகிழங்குனாம
 முடைவளரகரமுடிகளமுனிவடுராடுவனபார

சுரத்திடை ததழ் லொடு துறுமபுருககரு
மரத்திடை ததூலகி நறகனியுணவாவலு

முரத்திடை ததுறவரோவுளதநினமாண்பலொற
பரத்திடை ககிளரவிவண்பநி யுமோவென்பார

செம்பொறிசசின ததபோரசசெறுநரககருசொற
பைம்பொறியெயி தினவாயபபடியபபூடடியுள
வெம்பொறியெழுததமைவெடடிவீழ்ததெரு
வைம்பொறியடககியுளளவாககொண்டாலென்பார

If, said the devotees, everlasting happiness be desired, it may be obtained by the rule thou hast propounded and not by seclusion in the wilderness, bathing in fountains, or cherishing long locks of tangled hair, for these and similar acts cannot produce eminent virtue; all this is utter ignorance.

Will they call the rank bears devotees because their bodies nourish tangled hair and they fail not to bath in water, or because they unceasingly wander through the leafy woods, or because they feed on the fruits and tender roots therein produced?

Will they call the doves that rove amid the heat of the parched desert, or the bats hanging from the trees and feeding on their choicest fruit, the greatest of devotees; how without purity of mind can the sins formerly committed be cleared away?

As one, who, after having firmly fastened the gates of the threatening battlements, from fear of an invading enemy enflamed by rage, urged by his own innate fury stabs himself and dies; so is he, who, although he restrains the five outward organs of sense, is ruled by inward passion.

NOTE. The word *Jad ei*, which occurs in the two first verses of this extract and in that from the *Báradam*, signifies the unpolled hair of an Indian ascetic, by which like the Hebrew *Nazarites* and the *Cynic Philosophers* of old, they are particularly distinguished: it is worn in a variety of forms, sometimes braided and rolled up as a turband, sometimes hanging down in twisted locks, and sometimes matted together in an irregular mass.—The last verse alludes apparently to the imprecations which the Indian devotees are often represented as uttering in anger against those offend them; their effects, as exemplified in a succeeding *Cañal*, are inevitable and irreversible even by those who have

Pronounced them.

ஒழுக்கத்து *in the rule*, the obl. for the loc.; ஒழுக்கம், from ஒழுக்கல் *to move in a straight line* as water &c. drops or flows, *to proceed regularly*, signifies *regulation, mode, conduct* generally, good or bad, as நலனொழுக்கம் *good conduct*, தீயொழுக்கம் *bad conduct*; by itself, however, it has always a good meaning.—சீததர *of the devout*. This and the pre-

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ceding word forms a compound in translating which some connecting term must be supplied, as ஒழுக்கத்தொழுக்கியசீததர *the devout who proceed in or according to rule*.—பெருமை *the greatness, the superiority*.—விழுப்பத்து *of the sublimity*; the obl. for the gen.—வேண்டுகிறது *requires*.—பலுவல் *of the codes, of the scriptures*. This term from பன்னல் *to say, declare*, synonymous with நூல், means generally the same as the Sanscrit word सास्त्रं *Sástram a science, or a treatise on any science or branch of knowledge*: here it is equivalent to வேதநூல் *sacred writings* collectively.—துணிவு *the clear sense*: this word signifies lit. *light, clearness*, and thence *elucidation, correct explanation*.

திமந தாரபெருமை துவண்க கூறினவையத்

திமந தாராயெண்ணிக கொண்டறறு (உ)

To count the virtues holy men attain,
Were as to count the ghosts, that from this world
Have taken flight.

“The virtues holy men attain”—the word, here and in the preceding verse translated *virtues*, is in the original பெருமை, an abstract noun from பெரு *great*, which signifies, therefore, literally *greatness*, also, *power*, *honor*, *excellence* &c. Of the three first verses of this chapter Parimèl-azhager says,— இவையுள் துபாட்டா னுதீ ததாதுபெருமையெ ல்வரபபெருமையி னு மிககடுகைபதுகூறப்படடது by these three verses it is maintained that the greatness, or excellence of the devout surpasses all other excellence. Indeed the veneration in which those who have acquired, whether justly or unjustly, the character of superior sanctity are held by the Hindus is extreme and this extends not only to the priests and religious persons of their own sects, but to all others, even Christians and Mahammedans; we accordingly find the Princes of Southern India (I allude to the Rayer of Vidyanagara in particular) establishing Mosques and endowing Fakirs and Pir-zâdas long anterior to the subversion of their dominion by the arms of the Moslims. With respect to those of their own religion, the powers ascribed to them, as the following examples will shew, are limited only by the power of the imagination.

கேடுமாக்க முயடுகடட திருவின
 ரோடுருசெமடுபா னுடுமாக்கவேநாகருவார
 சுடுமனயினிறகுமபிடலேயனறி
 வீடுமவேண்டாடுநறியினவீனவகிஞர்
 ஆரணகண்டுகையாடை யுகநதையே
 பாரமீசனபணியலுதானறிலா
 நீரவனபினரோ துயருறைறவிரார
 வீரடுமனனுவிலமபுநதகையதோ

The holy men, who have triumphed over adversity and prosperity, esteem a pot-sherd and pure gold alike and, adoring God from love only not from the desire of heaven, shine bright in the path of virtue :

Is it possible for me then to declare the greatness of those who have the sacred beads for ornament and rags for clothes, whose only occupation is the service of God, who abound in mercy and loving-kindness and are not deficient in any virtue ?

VASISHTAM.

சுரமழைகடுணயதனமவீரமழையெயாகருந
 தழறபளளிபவீநிறிசயனடுமாகருரு
 சிரமரிதலசுகமுறுவிதகிராணயெயாகருந
 தெகமரிவதுகலவைசசெறிபூசடுகாகரு
 பிரவதிகநாராசமருமபாயத
 னெடுவடுகாடைசகிவிறியினனைனையாகரும
 விராகரியவிடயடுமனுமவிடவிடுசி
 விவேகநிருததவரககலலவிலகடுகாணுதே

A shower of arrows is like a shower of

tender water flowers ;

A bed of fire is like reclining on refreshing dew ;

Striking off the head is like a sweet sleep ;

Hacking the body is like rubbing it with perfumes ;

Piercing the breast with innumerable pins of iron is like sprinkling it from a syringe with fresh water during the heats of summer ;

The keen and poisonous arrow of the objects of sense, so difficult to destroy, sages of expanded understanding can alone avoid.

BRAMA-GPTEI.

ஞாலமுண்டவனறவியினீனமேறசம்பபன

லாம

மெயருஞானிவேண்டியவெல

ஆலமுண்டவன்வனயினனேதிரிகுவன்வனடிப்பொடிக்கெனதே
சீலமொன்றையுநதெறிவருஞானிதனசேவடிப்பனிசெயவான
காரிணடுனறவியவேயெனறனனகமலநானமுகந்தேதானே

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For the true sage, Vishnu humbly beareth on his head all that he requir-
eth and Siven followeth him desirous of the dust of his feet ; of such a sage,
who has attained the knowledge of that which alone is righteousness, the
lotos-born and four-faced deity (Brahmà) attendeth the footsteps, beseeching
him to place his feet on his head.

அறநதார of religious men ; from துறத்தல் to renounce, forsake
the nom. plu. used for the gen.—மெருமை of the greatness ; the nom.
for the gen.—துவன the quantity.—கூறின if told ; the subj. form of

கூறல் to say, tell: the compound துவண்கூறல் means to enumerate, count.—கையத்து in the world; the obl. for the 7th or loc. case.—இறந்தானா the dead ac., from இறந்தல் to die.—எண்ணி counting, the indef. ger. of எண்ணல் to count.—கொண்டு taking, the ger. of கொள்ளுதல் to take; this verb generally gives to those which it is united the meaning of the middle voice; called in Tamil *tanvinei* in Sanscrit *ātmana-padam*, denoting that the fruit of the action reverts to the agent.—அறந் like; a particle of similitude.

NOTE. In the present instance and many others of verbs classed as *tanvinei*, the reversion of the fruit of the act (not of the action for then they would be reflectives which they are not) is apparent only to those to whom the language is native; a reference, however, to the literal meaning of the expression, the terms understood being supplied, may convey an idea of its force approximating to correctness;—இறந்தானால் கையத்து கொண்டு having counted all those who have died and having taken the result to himself, that is, for his own examination and determination. Thus considered it is evident that the fruit of the act of counting, which is the result of the process, reverts to the agent; this explanation is afforded by the proper signification of the auxiliary used, and is not applicable to the Tam. *tanvinei* when formed by an affix nor to the Saas. *ātmana-pada*, which describes a class of verbs, that, like those of the Greek middle voice, are often distinguishable from the other actives by their form only.—கொண்டு in this verse must be considered, under the rule quoted in the Note Page 42, as used for கொண்டால், in which can அறந் is, as described, a particle of similitude, உவமைபுருபு, and எண்ணிக்கொண்டால் அறந், the same as எண்ணிக்கொண்டால் அறந், should be rendered as if account were taken: or அறந், for அனைது *it is so*, must be considered as விவண்கருறிப்பு and the 3d pers. neu. sing. of அஃ so, in this case the literal version of the phrase எண்ணிக்கொண்டால் அறந் is even as having taken account.

This construction of அறந் with a gerund, no verb com-

pleting the sentence, frequently occurs in the Cūṛal'.

III.

உரனென ஹந்தோட்டி

யானோரைநதுங்கா

பபான

வரனென ஹமவைபபுககோரவிதது

(ச)

As the hook rules the
elephant, so he

In wisdom firm his sensual
organs rules,

Who hopes to flourish in
the soil of heaven.

“As the hook rules the elephant”—This verse being, as Parimelazhagar properly observes, a marked instance of the *சகடுதசவுருவகம* or *mixed metaphor* his commentators shall explain his meaning. The last mentioned says,—*திணமை யென னூந டோடடி யாற பொறிகளாகி யயாவனையந தி வரையுந தததமடிலினகண மேறசெல்லொமற காபபாடுன வ்வொகிலத்தினு ட்க கடுசன னுசொல்லெபபடும லீட டுகிலத்திற கோரணிததாம* *He, who with the guiding hook of firmness restraints the elephant, by which are typified the five sensitive organs, so as to prevent their leaning towards any of the objects of sense is a seed for the soil of Heaven, praised beyond all other soils.* The Latin commentator says—“*Qui harpagone, qui dicitur animi robur, suos quinque sensus frænat, semen est pro agro qui dicitur cœlum: id est, qui utitur ad suorum sensuum frænationem animi robore, sicuti harpagone utimur ad frænandos elephantes, semen est in terra custoditum, ut suo tempore in cœli agro seratur; hoc est, cœlum assequetur.*”

The first of the succeeding verses is an amplification of the thought in the former part of this couplet, the author having judiciously avoided the incongruous figure with which it concludes. This extract is from the thirtieth canto (*மீடசீபபடமை*) of the *Tembavan'i*; in which, while the Holy family are crossing the desert, on their return from Egypt, the Saviour is represented as enumerating in prophecy the several devotees, who in succeeding times are there to devote themselves to austerities and by their example to introduce monastic discipline into the Church. The primitive ascetics Paul, Anthony and Hilarion are first mentioned, but of the many names that follow few can be recognized, as they are either translated into Tamil or altered so as to conform to the orthography of that language. *Ejesia Mariyâl*, celebrated in the concluding verses of the extract is St. Mary the Egyptian, the first female Recluse on record in the Christian Church: she was discovered by St. Zosimus in the desert beyond Jordan, where she had passed forty-seven years in the simple attire to which the poet with such delicacy alludes.

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TEMBAVAN'I.

அவாவென மத்தினிசீ றறத்தறிவெனப்பாகன விழ்த்த
வுவாவெனவுடவலிககைக கொண்டுக்கநறடுடடடமாறறி
விவாவனதவக்கவடடையிடடடருவிராதததூணின

மவாவன முனிவனசேசரத்திவான் மு

மவியவசசெய்வான

ஈடடருநாடடி.றகேறவிமுப்பொருநாகநாடி
யிடடருசீல்கருப்பையேறறிநலலுயிரோடியாககைப

பூடடருமேராயப்பூடடிப்புணாகசைசசேறறுடசெல்லா
வாடடருநதவத்தினபண்டடிமத்தகனககியிறசேரப்பான

தேனிபிரமுலவலியாகதகிருநதறததொகுதநடடு
நூனிமிரதவத்திறகாததொநாறிமுபொறிவேலிளோகி

மேனிமிரொழுககரீகாவிடட

ருணமணலிப்பாயத்தி

வானிமிரு

லகிருறுமவனத்திருகருசோரனபூப்பான

ஆறறியதவசசெநதீயிலிமபொறியி

ருமபிடடுதி

சேறறியதெருளிநனானவிராதமிடடா

யபைமபொன

தேறற

றியமறையசசாகசசீல்கனமணிகளசேரத்திப

போறறியதேவமாரபிற

புரோதரனணிப்பூணுவான

When by the outrageous fury, of the passions the driver had fallen from his seat, *Mavàvana muni*, having seized and mounted the elephant, which is the body; governing him by the strong hook of resolution, he will bind him to the pillar
ration.

of constancy by the rope of penance, and fill all heaven with admi-

Desirous of obtaining the wealth peculiar to the kingdom of heaven, *Ma-dittagen* having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the honey-dropping *Jasmin-vine* of perfect virtue; having surrounded it with a hedge of subdued senses, to protect it by penance supported by religion; having let in the water of strict discipline and spread around it the sand of grace, *Asoren* will flourish as a garden whose fragrance reacheth to heaven.

Blowing the red furnace of penance and placing

therein the iron of the five
 senses, adding the mercury of bright wisdom,
 Puródaren poured the pure gold
 thus obtained into the mould of religion and,
 having enchased it with the precious
 jewels of virtue, he became an ornament for the
 breast of the God he adored.

தீயவுகலவுமுள்ளி நடுற நியபெண்ணிற
 தேற

வாயவுமரி தேமுனனரழிந்தநாணவேவிதா
 வி

யேயவுகாமததாழிந்தவெரிசியம
 ரியாளபினனர

தாயவுமரி திலோரநதுதுற
 நதிவெண்டுநாணிற்றபாள

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கணமை
 யினமற நியாருகுகண்டதனபிழைகாணபாரார
 துணைமயி னு

றறபாயதுதவியுடடாடுகண்ட

வுண்மையி னுணராத்நுகமுளததிறகாகவெயிப
 பெண்மையினடுப்ரவைவநாணமபிரிவினெடுபாரததுடுநாறபாள

மேபறவைத்தே தரமேறகசெய் இமபாங்கி

சேரநதாள

மீ மமேபறவைத்தே தரமேலயிலா தவககு றிஞ்சிஞான
 வா மமேபறவைத்தே தரமேலவளர றமுலவரிசேரநதென
 மமேபறவைத்தே தரமேனயபபவாளுடசைசேரவாள

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution ; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with will retire from the world and long remain here.

the purest devotion, she

The eye perceives not the color by which it is darkened, and who are they who see their own faults apparent to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantle of female modesty.

On the flying chariot of desire she arrived at the desert of sin ; on the flying chariot of fear she repaired to the mountains of penitence ; on the flying chariot of resplendent wisdom she entered the grove of growing virtue ; and on the flying chariot of myuame she shall enter the kingdom of heaven.

The tissue of conceits exhibited by these verses may have been woven for the poet either by the Italian or the Tamil Muse, as both, though they often cull from the rose-bush of fancy it's fairest flowers, are prone, also, to collect the insubstantial dew-drops glittering on it's leaves.

“ Who hopes to flourish in the soil of Heaven ”—Lit. is a seed for Heaven ; this figure so is frequent with the Tamil writers that it may be considered as a phrase of the language. The following verse affords another instance of it's use.

from the Náladi-náuvúru

மறுமைக்கு வித்த தமயின றிசெயது
 விநுமைப்படா துயிரவரீழும்
 அறிஞராய
 நின் துழிநின் றே திறமடுவருங்காரணம
 இன றிப்பலவுமுள்

Laying up seed for heaven, without delusion of mind and void of all distress enjoy life like the wise, maintaining your proper station, but remembering always that there are various things that change their nature without efficient cause.

(66)

The meaning of the latter part of this verse is that human life is among those things which are liable to sudden and incalculable changes ; the authors therefore, say—enjoy life, but enjoy it wisely and forget not that all enjoyment is instable.

உரன, written also உரம, strength of mind, fortitude.—உரன எனும் which is called ; the fu. part. of உரன ன்.—தோட்டி என by the elephant hook ; உரன ன் எனும் தோட்டி may be considered as one compound

and rendered *strength*
of mind typified as an elephant
hook.—*ஓர்* *one* adjectively ; this term is
 frequently connected with nouns of number
 in

a collective sense, but as *உம*, which
 performs the same function, here oc-
 curs, it is redundant.—*ஐந்தும்* *the five*,
senses being understood : *உம*

in its collective capacity with nouns of
 number or quantity may often be

rendered by the definite article.—*காப்பாளர்*
he will govern, from *காத்தல்*

guard, protect, govern. —*வரன்* ,
 the *ன்* being substituted as above for *ம்*,
 from the Sans. root *ञ्ज्* *to chuse, select*, lit.
choise, secondarily *a boon*,
an endowment.

This is the only term of Sans.
 derivation which has
 hitherto occurred, with
 the exception of the compound
 in the first verse of

the first Chapter ; unless that with which the verse commences should

be derived from the Sanscrit *உரையல்* the breast, which is one of the meanings of the Tamil word.—*என னும* as

before.—*வைபடகரு*, this is a verbal noun in the dat. case from *வைத்தல்* to place, and means lit. the placing, also, a deposit, a place, a township; *உரையல்* என னுமவைபடபு is a pe-

riphrasis for *heaven*, quasi *the choicest or most eminent place*.—*ஓர்* one :

ஓர்
the

before vowels and *ஒரு* before consonants are indefinite articles *an* and *a*.—*வித்து* a seed.

properly rendered by



இந்தவிததூராறறல்கல்விசுமபுளாரகோமான்

இந்திரனெசாலுங்கரி (66)

Let Indren say, the king who all controls
 Within the expanse of Heaven, how great his power,
 Who his five senses

in subjection holds.

“ Let Indren say”—This alludes to a story, which is told at length in the 38th and 39th Sections of the Bala Cándam, or First Book, of the Rámáyanaam

(67)

of Válmici and with some variation in the 9th section (அகலிமைப்படலம்) of the same Cándam of the Rámáyanaam of Camben, respecting the God Indren, who, in consequence of an intrigue with Ahalyà, wife of the Sage Gautamen (the Latin commentator says erroneously Agastyaen), suffered a dreadful punishment from the effects of an imprecation pronounced against him by the enraged husband. In the former the curse is conceived in the following terms,—

சீக்தத மந் தி டி ல ய ஹீர சதஹீர சதூ ஹ ல ம டொ ஹ ல —

and in the latter thus,—ஆயிரமாதரகருணைவ நிகு நியுணகருணடரகென்று. Tatwabódhaca Swami gives an abstract of this fable in the 24th lecture of his treatise entitled A'tma-nirayam, a controversial work on the nature of soul; in which he condemns, in the style of the ancient fathers, the fables told in the Puránams and other Hindu writings of the amours of their deities, but, though in the original appropriate to the subject and, consequently, as it stands, unobjectionable, it will not bear translation.

The foregoing is the explanation usually given by the commentators to this verse: Parimèl-azhager alludes briefly to it, saying only தாவணநதவியா தூசாபமெய்தி நினற விததவன தாறறலுண ரதகிணாகவி நிரநிரனே சா லுமகரியென ரூர he himself (Indren) not having subdued his senses was made to know the power of the Sage whose senses were subdued by the effects of his curse; therefore he says Indren himself is a sufficient witness. The Jainer, however disputing the authority of the mythological story, give it a very different interpretation; Cavi-ráya-paund'iten accordingly thus renders the couplet, — ஐமபொ நிகவாபுமாஸயினவழியெபோகாமலடக கினவ னுடைய வல்லமைகருத தேவலோகத்திற தேறவரகடுகல்லா மிராசா வாயி ருககினற தேவேந திரனெகரி பினனெருவருசா லுமகரியல்லவென பதாமெனறவாறு *Of his power who restrains his senses from straying into the path of carnal desire Devendiren the King of all the Gods inhabiting the celestial world is himself the witness and besides him there is no sufficient witness; this is the meaning of the author.* The difference here indicated turns chiefly on two points, in which the opinions of the Jainer are opposed to the other sects; first they do not admit that a devotee either possesses or would exert the malignant power ascribed to the imprecation of Gautamen, which they consider as utterly incompatible with the purity of devotion; secondly, they argue that the Author could not intend to include under the term கீததார or துறவோர, as used in this Chapter or elsewhere, any person, who, like this Sage, was still in the state of marriage.

This argument they support by reference in the second division of this Book *On Religious Virtues* and, especially, to the 8th complet of the Third Chapter *On Penance*, and the 3rd and 4th of the Eleventh *On Retirement*. The former as relating to the first and principal point I quote.

(68)

தன னுயிரதானறபபெற ருவின
யேவணய
மன னுயி றொல்லாநதொழும

*He who entirely possesses his own soul is revered by the
rits who have not attained to this state of perfection.
immortal spi-*

In this verse the inferiority of the Gods, who though immortal are not perfect, and consequently their chief Indren, to the perfect devotee is expressly declared : the latter, as here forcibly described, is free from the eight defects enu-

merated in Page 20 of this work, but how can he be said to be divested of these, or to have mastered the emotions of his soul, if, like Gautamen, he be still subject to jealousy and anger ?

“Who his five senses in subjection holds”—The subjection of the senses by meditation has been already noticed and will, with the assistance of the commentator, be further explained in the observations on the next verse. From these it will clearly appear that the Devotees to whom this Chapter is dedicated are not the vain-glorious and irrational zealots who inflict on the body tortures, which must, as the natural consequence of over excitation, render the mind incapable of all exertion. These, the Tapaswis, must be carefully distinguished from the contemplative Yôgis or Nittâr, as, though extolled in the Purânams and heroic Poems, they are no where mentioned in the Védas, nor authorized by Smritis ; for the exercises prescribed for the Vánaprastha are intended merely to keep the attention awake and do not amount to torture. Crîshna, after having revealed himself to Arjuna as an

incarnation

of the Divinity, says in the B.hagavat Gîtâ,—

எ ல் லா ததவ முயிற றிநின றே று சி னு

மெ ல லாககவரிக ளுங்கற றுணர ந

தோனி னுரு

செலலாககரு மமெ

ல்

வாருசெயதோனி னு

நல்லானயொநி டேதீயதைந ண னு யாய

Than him who has performed every species of austerity ; than him who

has acquired every branch of learning ; than him who has assiduously performed every religious rite ; the contemplative sage (Yogi) is more excellent ; adhere thou, therefore, to the practice of contemplation.

In the Sancerit the words paraphrased in the

first line of this verse are

த உ ளு ளொ டு ளு கொ யொ றி the Yogi is more excellent the Tapaswis.

The Tamil version of this work is much more florid than the original, which is remarkable for the terse simplicity of its language, mentary is often intermingled with the text.

and, as usual, the com-

By modern writers, however, of India was unrestrained and

even by those whose intercourse with the natives whose knowledge of their language and litera-

ture must be alluded to be extensive, these marked distinctions appear to be unknown, or, if known, unnoticed : it is not surprising, therefore, that the ancients,

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whose communication with this country was comparatively restricted and imperfect, should be liable to mistakes on this subject and great praise must be allowed to their indefatigability of research, opposed as it was by such impediments, when their conclusions are found to coincide with the truth. Philosophy and Religion had been confounded, or, rather, the former substituted for the latter, in Greece in the period immediately preceding their Asiatic conquests, which in their progress made them directly acquainted with India : hence the Greeks always describe the Indian Ascetics as Philosophers, and possibly, judging of them by their descendants, from their speculative habits and their power of logical investigation, they deserved the appellation equally with those by whom it was then arrogated in Europe. It was a greater mistake to confound them generally with the Brachmanes, or Brahmans, though no doubt the majority were really of this caste. The names usually assigned them by the ancient writers are Gymnosophists, Samanians, Germanes, Sarmanes, and Prannes. The first of these words only is Greek and in its literally acceptation can apply to none of the Indian Devotees, except the Jaina Digambara, as garments were used by all others. Pliny's description of the exercises of those intended by this term, so nearly resembles the rule appointed by the Sastras to be observed by the Vanaprastha that I quote it and the corresponding text of Menu, remarking that the Romans in the age of this author, from their immediate communication with India by sea, had acquired and communicated a more precise knowledge of it than the elder Greeks ever possessed, as is evident, not only from his writings, but those of Strabo and the Geographical tables of Ptolemy. "Philosophos eorum quos Gymnosophistas vocant, ab exortu ad occasum perstare, contuentes Solem immobilibus oculis : ferventibus arenis tota die alternis pedibus insistere."

ஒரு சீரான உயிரி உட்கொண்டிருந்து உட்கொண்டிருக்கிறார்

உட்கொண்டிருக்கிறார் ஒரு சீரான உயிரி உட்கொண்டிருக்கிறார் உயிரி உயிரி

Either rolling backwards and forwards on the ground, or standing tiptoe all day, let him pass his time, or continue alternately standing and sitting, bathing thrice a day.

It is probable, therefore, that though this term was only strictly applicable to one description of devotees, it was extended to others, not because they were absolute naked, but because they were more slightly clothed than the secular classes. This use of a similar term is exemplified by Lucian in his dialogue entitled the Cynic ; for, though the Philosopher therein introduced is described as being naked, it appears afterwards from the mention of his feet

mantel and his defence of the fashion of his vestment as being that of the Gods, that he could not have been entirely so. The passage alluded to, which opens the dialogue, and another towards the conclusion of it, I here trans-

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cribe.—*Wherefore is thy hair so long and thy beard so large and why goest thou thus naked and unshod, lying on the bare ground and leading a savage life more fit for a beast than a man? Wherefore wanderest thou incessantly from place to place, mortifying thy body and, instead of cherishing and satisfying it as others do, denying it that which it requireth of thee?—Let the earth be my bed and the heavens my covering; let the whole world be my habitation and all sorts of food indiscriminately my aliment; let the pernicious desire of accumulating wealth, the cause of all evil, never infect my soul, but let me suffer from want rather than be anxious for superfluity.*—An Indian Sanyasi of the ancient rule, as he still exists, and the mode of life he is bound to follow, is here distinctly described, as various extracts in this Chapter will demonstrate. The Cynic philosopher in his costume and professions at least, though by no means in the purity of his life, was minutely the same as the Indian Devotee; the staff, and the single mantel, sometimes of skins as worn by the Vanaprastha, sometimes of rags, as worn by the Bhicschaca, were common to both; the Greek, however, carried a *wallet* instead of a *water-pot*.

Samanien is evidently the same as the Tamil word Samanen and Pramnes as Bráhmāna, which in that language is written பிராமண பிராமண pirámanen. An orthographical alteration nearly similar seems to have converted the word Bráhmā, which, besides being the name of the third person of the Hindu triad, signifies the same as the derivative term Bráhmāna, into *Pivomis*, the title given to the Egyptian High-priests (see Herodotus, Euterpe Chapt. 163); in Tamil this word is written பிரமிச பிரமிச piramēn and விருமா virumā. Germanes and Sarmanes are probably the same word differently spelt and, if the latter mode be, as I conceive it is, the more correct, it will be easy to account for the distinction made between the Brachmanes and Sarmanes by some authors, who introduce these terms as describing two several sects of Philosophers. பிரமண பிரமண śravanā in Sanscrit, with a short *a* in the first syllable, means the same as *Digambara*, and was the title probably by which those naked saints denominated themselves to the European enquirer; பிரமண பிரமண śravanā, with a long *a*, on the contrary, signifies a *heretic*, and was the title

by which they are denominated by the other sects: now from either of these words Sarmanes may be legitimately derived. By the term Brachmanes, therefore, which as the name of a caste is properly common to all Indian sects, the ancients meant the devotees who derived their tenets from the Védam and by Sarmanes those who derived them from the Parainagamam.

இந்த the five; உம should be added, as in the preceding verse, and the word பொறி senses supplied.—அழிதனை of him who has extinguished, from அழிததல் to destroy, extinguish, quench.—ஆற்றல்

(71)

the power; the nom. of these terms is used for the gen. and the latter, notwithstanding the intermediate terms, governs the concluding member of the sentence.—அகழ் expanded; this is the root of the verb அகலல் to spread, extend neu. and as an indefinite part, governs the following term.—விசும்பு the sensible heaven, the heaven of the inferior deities.—உளர of those who inhabit; either from உள் the interior or the defective verb உள் to be.—கேசமான the king.—இந்திரனே Indren; a proper name made emphatic by the particle ன.—சாலும் which is sufficient; the su. part. of சாலல் to suffice, besit, governed by the preceding and governing the following term.—கரி a witness, evidence. The proper version of the last sentence, the sub. verb. being understood, is Indren himself is a sufficient witness, that is of the power of the devotee which he had experienced.



V.

சுவையொளியுறேசைநாமமெனமைநதின

Taste, light, touch, sound, and smell, if these be known
 And with them all connected, of the world
 The whole is known.

“Taste, light, touch, sound, and smell”—The meaning of the terms corresponding with these in the original are comprehended in the collective phrase *ஐமபுலன* which properly signifies *the five objects of sense*; they are here translated literally, though in English the *object* and the *faculty* are not always distinguished. The compound *ஐமபொறி* means *the five organs of sense*; for the *faculties of sense* *பொறிதொழில்* there is no common term, but they are particularized by the corresponding verbs, as *கேடடல்* *hearing*, *தொடல்* *touching*, *பாரதல்* *seeing*, *சுவைதல்* *tasting*, *மொத்தல்* *smelling*. It must be observed, however, that, though *புலன* and *பொறி* may each occasionally be rendered by the general term *sense*, they are never actually confounded by Tamil writers; thus in the last of the two preceding couplets *ஐநதும* *the five senses* is rendered by the commentator *புலனகன* and in the first *பொறிகன*. This distinction will be further exemplified by comparing the following verse from the *Nāḷadi-nānūru* with this couplet.

(72)

மெய்வாய்கணபுககுசெவியென்பபெயரபெற்ற
 வைவாயவேடகையவாவிவினக-கைவாய-
 சைவகாமநரேத்தயக்குமாநறறலுடையான
 விவகாமவிடுபெறும

He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

The simple meaning of the Author in this verse is, that, as it is by the senses only that the mind can derive knowledge, human knowledge of all kinds must be connected, or, to adhere closely to the original, must be according to the way of the objects of sense here enumerated; he, therefore, who has a clear understanding of them, of their powers and effects, is alone complete in knowledge. Such is the contemplative sage, who having reduced his sensual organs to entire subjection, must, beyond all others, have acquired a more perfect comprehension of the senses and of their operations. The Latin commentator, therefore, says,—“ Exultat hic Religiosus ob contemplationem, quam mortificationi jungunt, quaque ex rerum naturalium attenta consideratione veri notitiam assequendo ad Deum facilius diriguntur.” This simple exposition, however, by no means satisfies the profounder Indian, Parimel-azhager, whose excursus on this verse I shall give and endeavour, with some latitude of explanation, to translate.

செய்யுடொளிவுமுதுமொழையுநாறறமுமெனறுசொல்லப்பட்டதன்
மரத்தினாகவிரகதினதுகூறுபாடடையுமாராயவான் நிவினகணவரேதயல்
கம-எ-று

அவற்றின் கூறுபாடாவன - பூதங்கட்கு முதலாகிய வயைதாமைநது
மவற்றின்கடடோன் நியவப்பூதங்கவிரகதுமவற்றின்கூறுகியஞாடுனநதி
நியங்கவிரகதுங்கருமநதிரியங்கவிரகதுமாகவிருபதுமாம - வகைதெரிவா
னகடடோன்வடமடொடுபுணரத்ததொற்றெற்றினற புருடனுமவனநெற
நிதற்கருவியாகியமான்கவகாமனங்கரும - அவற்றிறகுமுதலாகியமலப
பகுதியும்பெற்றும் - ததவமிருபததைநதவையுநதெரிதலாவது மலபப
குதியொன்றிறடுமுன் நியநன்மைபிற்பகுதியெயாவதல்லதுவிருதியா
காதெனவும் - அதன்கடடோன் நியமாம - அதன்கடடோன் நியவகவ
காமும் - அதன்கடடோன் நியதன்மாதினாகருமாமியவேமுந - தததமகரு
முதலாயதவனநோக்கிவிருதியாதலிந்தவகடடோன்றுவனவற்றைநோக்
வையகுதியாதலமுடையவெனவும் - அவற்றின்கடடோன் நியமனமும
ஞாடுனநதிரிய - கருமெநதிரியங்கரும - பூதங்கருமாமியப்பிறுறுந - தவ
கடடோன்றுவனவினன்மயின் விருதியெயாவதல்லது பகுதியாகாதென்
வும் - புருடெனநிறடுமுன் நுமையாதுநதன்கடடோன்றுவனவினன்ம
யானுமாமுமலலெனவுந - சரவியநூலினோரியவாற்றஞாராயதல் -

இவ்விருபததைத் தாமல்வ துல்கெனப் பி றிடு தான றில்லெ யெனவுலகின்
துண மைய றி தலின்வன் றிகினகண்ண தாயி றது

*The whole world is within the knowledge of him who fully comprehends
the objects of sense, taste, light, touch, sound, and smell, and the modificati-
on of these five sensible species.*

These modifications are—the five particulars here specified, which are the causes of the five elements; the five elements proceeding from them; the five organs of perception and the five of action (the hands, feet &c.), which are modifications of them; constituting in the whole twenty. The expression—within his knowledge who understands the way—is to be thus explained: the soul, (*Purud a*) which is intelligent by its connection with the body and by its means of intelligence, the active agency of nature, individual consciousness and the reasoning faculty; these and the cause of these, primitive nature, or homogeneous matter, with those before enumerated, are known as the twenty-five *Tatwas*, or principles. That which proceeds immediately from primitive, homogeneous matter is in its nature the generating cause (*pagudi*), not the generated effect or created object (*vigudi*); from this proceeds power, or active nature; from this individual consciousness; from this the objects of sense; or the sensible species of the elements; and each of these seven, with respect to that which precedes it, may be considered as the generated effect, but, with respect to that which proceeds from it, as the generating cause. The reasoning faculty which proceeds from these seven, the organs of sense and of action and the elements, in the whole sixteen, as nothing proceeds from them, must be considered as generated effects, not as generating causes. As the soul does not proceed from any thing and nothing proceeds from the soul, it is neither cause, nor effect, neither simple matter, nor any of the diversities produced from it. Whosoever comprehends what is thus taught by the *Sāngiya* school and knows, that, besides these twenty five, there is no other modifications of principles in the world, by truly knowing the world has it within his power.

This is a short but comprehensive exposition of the philosophy of the *Sānc hya* school, which makes nature the cause of nature and the modifications of matter to originate from matter. Like the Jainer the disciples of this school maintain the eternity of matter, which they consider primitively to be, not a confusion of elements, as the Chaos of the Hebrews and Greeks, but simple, homogeneous, inactive and powerless. By the accession of motion to primitive matter, *Pracriti*, it becomes, from its own energies, active and powerful and is then called *Mahat active nature*. These are the two primary *Tatwas* or principles and from these, or rather from the operation of active nature on primitive matter, proceed, mediately or immediately, the sensible species of the elements, the elements themselves, and all the diversities of the material world. *Spirit, Purusha*, is distinct from primitive matter and is in no respect effected by any of its changes, but it is the omniscient and omnipresent witness of all its

operations; it is pure intellect and cannot be otherwise described; those which are apparently its qualities really belonging to matter, from which they are reflected as an image from a mirror to the eye by which it is seen, or, more exactly, as light, refracted through a prism, throws its colored rays on objects by their nature colorless. Spirit, therefore, being both impassive and inoperative has no part in the creation of the universe, which, as already stated, proceeds wholly from matter and its energies.—From this school originates the worship of Durgā and the Śaktis, which, philosophically, are only symbols of primitive matter and of the various modifications of active nature, though religion has attributed to these, and to the several orders of Deities, Brahmā, Indra and the rest, specific form and appointed various rites and ceremonies for their worship; these, though of utility in regulating and controlling the grosser minds of the ignorant, the enlightened Sage knows to be illusive and fruitless, and, as inferred from the text by the commentator, attains the state of final beatitude solely by the right comprehension of the nature of *matter and spirit*.

This is the doctrine taught originally by Capila-mahārishi, but, according to Patanjali, the founder of the school named after him, which is a reformation of the Sāṅkhya tenets, motion proceeded from the operation of spirit on primitive matter by which active nature, the immediate cause of creation, was produced. All that is, therefore, arose into existence by the immediate agency of spirit, by the providential intelligence of which the laws that govern the universe were established; in such mode, however, that spirit, though not inactive, is yet impassive. The school of Patanjali prescribes rules for the performance of the Yōgam, *silent contemplation*, which it divides into several degrees and, conjoined to the entire subjection of the organs of sense, considers as the means by which, proceeding “though nature up to nature’s God,” the contemplatist acquires a perfect knowledge of intellect and the essence of intellect; of intellect as connected with matter and expressed by the general term *mind* and of intellect as the *supreme spirit*, from which

knowledge rightly used eternal felicity results.

The whole reasoning of both these schools it will be observed rests on the assumption, which has obscured the philosophy of all ages, that matter is essentially homogeneous; that there is a substance into which all other substances are resolvable. The inductive inquisition of the Moderns has proved the reverse of this and shewn that what was previously mistaken for simple is compound, and it must be admitted, in opposition even to the subtilist deductions, that all reasoning, as to the material origination of the universe, must, if true, coincide with the results of experimental science, before the light of which all theories fade to nothing. The researches of the indefatigable practitioners of Europe tend forcibly to establish that there are two principles (the real primary *Tafwas*) in nature, not only essentially different, but directly oppo-

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site; an active, moving, elastic, exciting, aëriformed fluid, and an inactive, fixed, inelastic solid, not exciting, but capable of great excitation; the former gas, the latter metal. Neither of these substances, however, are homogeneous; the gases and metals being so various that their number has not yet been determined. Though agreeing with others of the same order in general properties, each of these varieties possesses it's own specific quality, distinguishing it from all other substances, with which it may be combined but cannot be confounded. The doctrine of the homogeneity of matter is in fact as futile as the dream of the Alchymis, to which, probably, it gave origin.

On the four Couplets concluding with the present one, the third of which is not translated, *Parimèl-azhager* remarks—இவைநான்கு பாடலா ஜிமபெ, ருமைகடுக சுவைநதவி ததஜிமயோக்பயி நசியுந தத து வவுணாவுமென பன

சுநற்பபடின் by these four verses the subjection of the senses which is the cause of the greatness of devotees, the practice of contemplation and reflection on the principles of nature are enjoined. That is to say the first, the subjection of the senses, is enjoined by the text and the others by his own commentary. As connected with this subject and that of the Chapter generally, the following selections have been made. To them I have added the paraphrase of a poem from Moore's Sacred Melodies, in which disgust at the agitations of the material world and aspiration after the final rest of the soul are expressed in terms so similar to those used by Hindu authors that it might itself be mistaken for a translation from their writings; it has required, therefore, only a slight occasional variation of the imagery to accommodate it exactly to their style.

BHAGAVAT-GITA.

பாடுமப னுவற பஸ்ரோ இயவற ரூவ நிபுமபயனடு தரிந்து
 கீடுமபுலினகளைவென துநிவெயி நகலககறகநியரு
 யோடுமபொன னுமொருபொருளபொலாககபபாரகருமவனேயிங்
 காடுமபெரியமாயகூ ததாடாததுகண்டமைநதருபபான
 ககமமா நிலிரதன் செயவானகாதற ருமுனகநிமபகைருன
 விமமாடுதவற னுமொததுருபபானவேண்டப்படுவானவேண்டாதா
 னமமாமதற தானே நிபுநிவாரூகாதன்வாககிடுவானென
 நிமமானிடவரவணவர்க்குமொப்பான யோஜியெபைப்படுவான
 தவந்யாயிநதயோகததைததகநிநின ருமுருநதன்மைடுக
 ளுலியாவாக்சயறமாற நியொன னூதனககெனெருமுதாதே
 மவந்யாரமுமுருசைமுதவாகயோகவருகருவருத துணாதத
 சிலியாவையி னுமொன நிநிலவந இயாத்ரவியாநிலததிடுவ
 ஓகருமவகையாற சுகமபரபயியதனடுமலிணமுயின ருலபடுததுத
 தகக்புடைவையதனடுமடுவ்விநி ததுததானவகதிவிருநது
 யிககமன்வநயறவொருககீவே னுசெயபுமவிவணகளுடன
 ருருகக்புலனகவிவநயடககியுணாவுதாயதாவதனபொருடடால்

the storm rage, as at the end of the world, and though the twelve suns should

at once melt the earth, can affliction exist ?

NYANA DICARA YER-CA PPIYAM.

உடனிலிபாமைமென்பதுகடவி ஓர்நுநவவெனவ்யகா ந நு
மடலு நசீ நிறகவிழக து துமடுபாலாமங்கடுமகொண்டவரொருவர

புடவியினிலிபாநி ருநததுயிலிலிபுறகலெயக்குநடுவனன்ற
குடமபைதீதெழுநதருருயியநதாதி நரும்கொவிததேருதவடுபொன்றே
புன னுனிபபனி யின னுரிய துமன

வினபுறத்தெழுமபுசைய துமவானின

செனனினி தூவுகீரகரும் லிய துருசேனயரதருவின் நபுவு
மனனிலிபிலிபொபபோ லுமியவாழகைமடி ய துகண்டுமாதவத்தேதார
நன லிலிபிலிபொபபோ லுமியவாழகைமடி ய துகண்டுமாதவத்தேதார
ததனரமாடுதீ

பீவெனுகளென விபுலிமாவிடலாவிடாமடுகவடமுனி நடுருடரநது
நோவெ னுமவழியுமன நியுநதானே துழைந. தடுகானசீடு தியிலே

தாவெ னுமுயிலிபொபபற

நிபபோவானிசமயமேய நியொனாதென நு
தாவெ னுநதவத்தேதார துனமுமாய ததந துருசவி
றசெயருவர துனிநதே

*The instability of this mortal body is like a
ship when sailing on the sea,*

or when overwhelmed by the boisterous rage of the winds; of all who have
assumed a corporeal form, none have remained permanently on the earth, for
the soul is disunited from the body, even as the bird which quits the egg and
soars singing to the sky.

The eminent devotees, considering that worldly prosperity is transient, as a

drop of dew falling from the tip of a blade of grass on the sand, as smoke rising from the fire into the sky, as the bubbles formed when the rain falls abundantly from the clouds, or as the gay flowers on the trees aspiring to the heavens, have approached that which is not transient and, having forsaken all, are freed from every taint of guilt.

As the robber death follows incessantly the inhabitants of the earth and, entering by means of disease or of his own accord, on a sudden seizes and bears away their lives, the holy devotees, considering that the time of his coming is unknown, vigilant and fearless, are always prepared for him.

COUPLETS.

இவவுலகேதுறவெனெறனணியநிருநாம
எவவிடமுடகாபபாரதறவு

மாநதருமாநதருககாதரவுசெய்திடல
எநதறமுறவினுக்கெஃகு

சித்தாரோநீததேறிநீநதலானித்தததை
நீததுபிலம்பெறுவாரநீடு

The wise, regarding this life itself as a state of penance, perform the duties of devotion without respect to place;

That men, also, should assist their fellow men is the most efficient of all species of devotion ;

It is such devotees, who, borne above the waves, pass safely the flood of life and rest in eternal felicity.

A HYMN.

“ This world is all a fleeting show,
For man's illusion given ;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There's nothing TRUE but heaven !

And false the light on glory's plume,
As fading hues of even,
And love and hope and beauty's bloom
Are blossoms gathered from the tomb,
There's nothing BRIGHT but heaven !

Poor wanderers of a stormy day,
From wave to wave we are driven,
And fancy's flash, and reason's ray,
But serve to light the troubled day,
There's nothing CALM but heaven !”

PARAPHRASE.

இவவுலகெல்லாமைமெய்விடுவகாணற்போன்

றெவவுயிரககுமேவுதருமயலே

மெய்வததான

கண்ணீருவகாட்டுறுயினபததாறகிரிபபுமே

கண்ணுறியாணடுவகடுமயலே

யுணதி
மயலீலியலொனறே—மனனுயிராராய
புயலீலயறகுவழியே

ராயப
சுயவாழ
நிகமெருசுராயி. துரீடடுகதிரநே

புகழமகிமைபொன்னிறநிலந
வகனருகி

மீண்டு
லகினசெலவமெலலாமேவுயினபனபுவுண்டி,
மாண்டுமுழுமையுமவாடுய்வை
பூண்ட

புறககாடடுககண்ணருமபு
மபூவிதழகடபொலத

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திறமீருளுண்டணடுவிறமா
நிறமன

நிருளிலியலொனறே—யெனனுயிராராய
தெருளயறதேறடுமவழியே

மருள்

வவடுககாற்றறவ்வித்தவுலகினடுருணியுளளோர
ஆவடியலோடலவலமீதாடி

மவலியாய

மதியெனனுயினனடுலாவிமாலலீ

றித்தனகுற

கோடிகடறகலடுலாலககாணபார

ஆதிரா

வமரிலியலொன்றே—யென

னுயிராரா

யமைநதவயறசேரவழி.

சுவை *taste*, properly the object of that sense.—ஒளி *light*; which is the principal object and means of *sight*.—உளறு *touch, feeling*.—ஒசை *sound*.—காற்றம *smell*, the object.—என்று *thus*; it is the indefinite ger. of என்னல் *to say* and, according to its collocation, must be variously translated.—ஐந்தின *of these five*.—வகை *the way, the mode, the nature*.—உதிரிவான் *him who understands*; the indefinite part. third per. sing. of தெரிதல்.—கடடே, or, without the emphatic வ, கட்டு *is within*; the third person neu. sing. of கடை *the inside, within*, conjugated as a verb and governed by the following noun.—உலகு *the world*. The four concluding terms literally signify *the world is within him who understands the nature &c.* that is, is *in* his mind or *within* his comprehension.

CHAP. IV.

அறன்வலியுறுத்தல

On the power of virtue.

The title of this Chapter is composed of the terms அறன் *virtue*, வலி *strength, power*, and உறுத்தல *to cause, originate*, and signifies the source whence the power of virtue is derived.



I.

சிவபயனுஞ்செல்வமுமீமை

அறத்தினால் உலகமாகக் கமேவனோவுயிரககு (க)

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?

“Virtue”—The word here employed அறம், coinciding nearly with the Sanscrit term *யஜிஜி*, which is frequently substituted for it, possesses great latitude of meaning. It signifies *virtue* generally; *moral right* as opposed to *wrong*; *religious righteousness* and the *merit* resulting from religious acts; the *positive rights* of things and persons, as ordained by law or established by custom, and the maintenance of such rights, or *justice*; and lastly *charity* in the abstract and *charitable acts* of every description. In this Chapter, which is considered the particular introduction to the First Division of the work in it's two parts, இல்வறம் *Domestic virtue* and துறவறம் *Religious virtue*, it must be taken in its more general sense, and as including both secular and religious virtue; this is expressly stated by Pārimēl-azhager in his explanation of the title. அறவையியுறுதல் அஃதாவது - அமுமுனிவரா. னுரைநதபட்டவம்முனற னுரைவண்பொருகுமிசபமுமபொராதறனிமமை மறுமை டென்னுமுனறவண்பும பயததலாவற நினைவியுடைததென பதுகறுதல்குரமுனைமையுமிதனானைவிளங்கும் *This title—The origination of the power of virtue—is thus explained. Of the three great incidents of life distinguished by the sages who have treated on them, virtue differs from wealth and pleasure in that it effects alike both present and future*

existence and the state of eternal beatitude; its power, therefore, is here stated and the purport of this Chapter will be explained accordingly. The following extracts will exemplify this term in many of the senses here stated and illustrate this couplet generally. The final stanzas are the composition of a living author Sidambala Pandāram.

MA'GA-PURĀNAM,

சரும்புமியி றபுன்முதறபி றபபெலாவகடநகு
 பொருவினமாவைததொழி ஆடனபிறநதருளபுதது
 மருவுகணடுயி விளமைமமுபபொர் இதநருமநதி
 னுரிமையிற்செயதுமென்றிடெலறமபுரிநதொங்கும்
 போதமேவியகாதெடுகடமுருநதவமபுரியர்

சோதமெவியநரகத்தின்மூலத்தவரியம்
 ஓதிநாடொடர்ந்ததற்கமேநோகருவனதற்ற
 பேதைமீறறமபுரிநதிடுமென்மன்றபேசும்
 இத்துவண்ததருமதானமகனிமமையின
 மெதவியசெவ்வமுருசுதருமேவிரிண
 முதலியினமானமேறபொவிவரமுதுரைப
 பத்தியினருனமேபவிககவேண்டுகரவ

Having, in this world of works, passed through various states of existence from grass upwards, until by divine grace thou hast attained the human form; do not then say, while time passes in sleep and youth and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself.

Those, who, being properly instructed, do not perform duty their devotions, shall be thrust into a painful hell: Death pursues us from the hour of life watching his opportunity, therefore the Scriptures say "ye fools practise virtue."

They who thus bestow alms and perform other acts of charity shall be blessed with children and the greatest felicity in this world, and an exalted station in the world to come; but, according to the ancient Word, alms can be rendered efficacious by charity only (lit. by zeal i. e. for charity).

SIVA-DERMOYTTARAM.

மகவிவையாலாகத்தினவருத்ததனனானமான் தியானமறறுமுளபொருளக
 னாலுந
 தலைபெறுவானவராதுகாதினதேறநசாதிகெபபடுவதனறுதருமந
 தானே
 புவனகயறவாதரவநதிறிதேதேனமுதவிவிடலறமதனறபெரிதுண
 டாகும்

Neither by sacrifices, nor by bodily austerities, nor by the distribution of a-bundant wealth, nor by the aid of the powerful Gods, can virtue be establish-

ed, if affection (kindness or charity) exist not. When from charitable motives assistance, productive of satisfaction, is rendered, however small it may actually be, the virtue whence it proceeds will make it of great account; Alas! alas! what then will they obtain who know not how important in its consequences is that charity which satisfieth the mind? i. e. that charity, which, not being hypocritical or vain-glorious, gives satisfaction to the mind of those by whom it is bestowed.

PRABULINGA-LPLEI.

ஆதரவின்றியல்வெண்ணும் தத்தன்ற பொருளோசெம்பொற
 ஆதரவளவழி ததும்பொருளதிவளவெயாகும்
 மாதரவுளதேனல்கும்பொருளெனவளவென்றும்
 ஆதரமெனவளவதுபுணையப்பொருளளிக்ஞம்

If real charity exist not, though wealth equal to a mountain of gold be expended under the pretence of charity, it is all thrown away; if wealth equal to an atom be bestowed from feelings of real charity, this virtue will produce fruit enlarged to the size of a mountain.

SANANDA-GANESA PURANAM.

தருமயிய ந நியதாழ்வ துலகைரோ
 அரியமாயவரதனவறற
 தருமருவிப்புகுசெகடுந நியினரே
 ஒருமனிவாயகொடுகாகப்படுமே

Can one mouth, however eloquent, declare the glory of the right road, which the eminently good, who have practised real charity, have entered, mounted on the chariot of arduous virtue, and by which they have attained to incalculable felicity.

NALADINANURU.

ஆருமபெறவிபாககையபெற ந பயததாற
 பெருமபய னுமாற நடுவகொள்செருமபூரகத-
 சாறுபோறசாவெயின னுதவிம தறதன
 கோதுபோற போகுமுடம்ப
 செருமபாடடிக்கடடிதி துகாவிககொண்டார

அருமபெருந அடுவகாத நுயராண்டுழகா
 வநந இயட மயின பயன டுளா டாரகடற நம
 வருவகா நபநவகுலர்

Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth, charity will profit thee as the juice of the sugarcane, while thy body will resemble the refuse of the cane from which the juice has been pressed.

They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they

(84)

who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

உறகுந துவையுதோரால் மவி ததீனடி.
 யி நபபரி ழறபயநநா அங்கறபபயனூர்

தான வி நி தாயி னுந தககார
 கெபபட்டகார

வான வி நி தாபடுபாரத துவிடும

The seed of the Al (Banyan tree) though exceedingly small grows large and affords abundant shade; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

STANZAS.

ஒழுக்கநன்மைவாய்மையா தியுற்றபேரறிவினால
 வழக்கத்துயர்நதமேனமைவணங்கமயாரோடனுக்கிடி
 விழுக்கடைநதிடாதுமாநதரிசுவீவணப்பயனகடேரந
 தழுககொழிநதுநல்லறததையாறதுமாற்றலெயதுவார
 எவடுவவசமயவகனிசைறவனூல்கரு

மவனியமகனறிடுமறபியறறவே
 செவவிதினூனாததிருசிறநதமாணபெனி
 லவவறமயாவருமுற்றறல்வேணடுமால

இல்லறநதுறவறமேனவிரண்டெசக
 சொல்லறநதேநிநதவாசொற்றமாணபினூ
 னல்லறநறபொருளீடமுநககவே
 யல்லதிலலாதிவிடடகல்லாருமால

ஆசநசசெயயாநினறவறததினூல்கினமிகக
 வேசுறுசெவ்வநதாஊமெயதிடறகரியதான்
 மாசநுலீடமுனபேறுமவழவகிடப்படுமெயனருற
 நேசநததினினமேலாககநேரநதுவேறுணாகறபாறரு

If men frequent the society of those, who, by means of that eminent wisdom which proceeds chiefly from moral conduct, beneficence and truth, free from all defects, are distinguished for superior virtue, they will themselves become faultless and, distinguishing clearly the difference between right and wrong, will cleanse themselves from the defilement of sin and become capable of practising the purest virtue.

As the ordinances of the founders of all sects teach the practise of virtue, which sedulously avoids vice, and particularizes the eminence that thence results, assuredly the practise of that virtue is incumbent on all men.

Of the two species of virtue, of which those versed in the knowledge of virtue have treated, namely, domestic and religious virtue; the former, of which the essence is beneficence, consists in the dispensing of wealth when it has been accumulated; the latter in retirement from domestic life and other enjoyments.

As it is declared that from virtue, by which vice is destroyed, the highest felicity, liable to no calumny, proceeds in this world, and hereafter the attainment

of eternal beatitude when all delusion ceases, can any than this glorious virtue be conceived or expressed?

thing more profitable

“Felicity—eternal bliss”—The terms used in the original are செவ்வம் and சிறப்பு the former signifying *temporal* and the latter *eternal felicity*;—செவ்வொப்பநிறியூடுகிறதமையினவீடுகிறப்பெண்பபடத the state of final beatitude being specially distinguished from all others is called the special state. The latter is obtained only by the exalted piety, which, as stated in the preceding chapter, results from renouncing all material objects and aspiring to a purely spiritual existence; the former, which includes both earthly felicity and that enjoyed in the several heavens in which merit is rewarded, results from the exercise of the social virtues, benevolence, charity, hospitality and the rest.

சி ற்பு *speciality*; here and in other places in this work it signifies the *special joys of eternity*.—ஈனும் *that will produce*; the future participle of ஈனுகல் *to bring forth*.—செவ்வம் *temporal happiness, prosperity, wealth*, from செவ்வை *to go, depart, pass away*.—உம *and*; this conjunction may be united, as in the present instance, to one only or to all the terms it conjoins—ஈனும், as above.—அறத்தின *than virtue*; the 5th case used with terms denoting comparison.—உளவென்று for உளவரு, the first vowel being lengthened by அளபெடை, *more*.—ஆக்கம் *gain, profit*.—எவன *what?* this term, though properly a substantive pronoun, is here used adjectively for எந்த.—ஓ this is properly an interrogative particle, but being here used with a term implying interrogation, adds nothing to the sense and must, therefore, be considered expletive.—உயிரகரு *to the living, to mortals*; உயிர means literally *life*, but is frequently used in this general sense.



II.

அறத்தினா உங்காக்கமுமில்லையதவன்

மறத்தலீனா உங்கிலவல் கேடு

(உ)

No greater gain

than virtue can'st thou know,

Than virtue to forget

no greater loss.

“ No greater gain—no greater

loss"—This verse is corroborative of the preceding. As these two verses are connected in subject with the Couple

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numbered the fourth in this series, but ranking as the sixth in the original work, which will afford an opportunity of elucidating a curious point of Hindu philosophy, the following extracts are inserted for the purpose of illustrating them: they are taken from the First and Fourth Chapter of the Naladīnānūru, entitled respectively செல்வநிலைபாமை *The Instability of prosperity* and அறனவவியுறுத்தல் *On the power of virtue*.

NA'LADI.

துகடரபெருஞ்செல்வநடு தான

றியக்காறெடுப

பகடுநடநதகூழ்பபலலாரோடுணக

வகறிறயாரமாடடுநிலலாதுசெல்வரு
சகடக்காறபோல்வரும

யாவனயெருத்தமபொவியககுடைநிழறழீழ்ச
செவணத்தவிலவராயசெனெருரும - ஏவண -
விவனயுலப்பவேருகிவீழ்வரதாவகொண்ட
மவனயாவிரமாதருகொள

நின்றன நின்றன நிலலா வெனவுணராத
 தோன நினவொன நினவலவேசெ
 யிறசெயக

சென்றன சென்றன வாழநாளசெறு.

ததுடன

வந்ததுவந்ததுகற்றறு.

When by blameless means thou hast acquired great wealth, then, sharing it with others, eat fine rice imported on oxen; for fortune never standeth in the centre with any one, but shifteth like the wheel of a chariot.

He who hath gone forth as the leader of armies, mounted on the neck of an elephant and over-shadowed by ensigns of dignity, when the power of his former deeds are turned against him, will fall and his wedded wife be taken by strangers.

Know that those things are uncertain which thou regardest as certain and perform quickly every act of charity within thy power; for the days of thy life are gone! are gone! and even now death swiftly approacheth! approacheth!

தோற்றஞ்சானஞாயி துநாழியாவைகலுவ
 கூற்றமளநதுநநாஞ்ஞவ - மாற்ற -
 வறஞ்செயதருஞ்சைடயீராகுமினயாரும
 யிறநதுமிறவாதாரில

செவ்வரியாமென சூதஞ்செவ்வுதியெணாது
 புல்லறிவாளர்பெருஞ்செவ்வம - எவ்வித -
 கருங்கோணபூவாய்த் தநதமின் னுபபோற்றேன நி
 மருங்குறகடுகெட்டுவிடும

(87)

Death devours your days using the sun, whence they originate, as the measure by which he meteth; be compassionate, therefore, and practise virtue assiduously, for among all born there is none that hath not died.

Those of little understanding, not considering, their natural tendency, say " we are wealthy " ; the greatest wealth, may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

உடா அது முணா துநதமமுடம

புசெறறுங்

கெடா அதநவ்வறமுஞ்செய்யாரா

- கொடா அது -

வையதீடமுனரி ப்பபரவானேறயமவநாட

வுயதீடடுதேனீககரி

Those who avariciously

hoard what they have acquired, vexing their own bodies by stinting themselves in food and

raiment, and not performing acts
of imperishable charity, perish, O King of the
mountains touching the sky! Witness the bees
when deprived of the honey they have collected.

ஆவாநாமாக்கநசை இயறமறநது
போவாநாமென ஓபபுலி நெஞ்சே -

யோவாது -

கின நுருற

றிவாழ்தியெலி னுநீனவாழ்நாள்கள்

சென்றனெசயவதுரை

விவணபயனவாதககாலெய்ய

வுயிரா

மனதெனநியுமாமபேதை - நிவிறத்ததவினத
தொலவியதென நுணரவாரோதடுமாற்றத

தெலவியி கநதொருவுவார.

Say not foolishly, O my soul! "while here let us pursue our own interests
and let us die without caring for virtue"; for, although thou mayest live long
and prosper, say what wilt thou do when the days of thy life are passed?

When the
senseless man receives the fruit of his deeds, he
sighs bitterly and
grieves within
quence of their

escape from it.

himself; the wise, reflecting that it is the destined consequence, hasten to pass the appointed limit of their affliction and

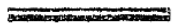
இன நுகொலன் நுகொலென நுகொலெனகுது

பினறையெயினறதுகூற்றமென்றெண்ணி

யொருவுமினநீயவையொவ்லுமவகையான

மருவுமினமாண்டாரநம

Think not whether it will be this day, or that day, or what day, but, considering that death even now stands behind thee, eschew evil and pursue good in the way prescribed by the eminent ones.



அறதவின than virtue.—உளவகு more.—ஆகம profit.—இல்லை there is not.—அதவன it; the ac. of the demonstrative pro. அதன the

same as அது it, that thing.—மறததவின than the forgetting, from மறததல forgetfulness, the verbal generally used to express the action of the verb, declined in the 5th case, but governing, nevertheless, as a verb, the preceding term in the accusative.—உளவகு as above.—இல்லை as above.—கேடு loss, damage, a derivative from கெடுதல to despoil, ruin.



மன ததுககண்மாசிலனாதல்-
உவண் ததறனாகுலநீர்பிற

(சு)

That which in
spotless purity preserves
The mind is real virtue ; all
besides
Is evanescent sound.

“That which in spotless purity” &c.—Vira-māmuni in the third book of the
Tonnūl, உவண் ததறனாகுலநீர்பிற On the subject matter of composition, has particular-
ly examined and illustrated this couplet. He introduces it twice ; in the First

Chapter, in which the rules for the composition of prefaces are stated, and in
the Third Chapter, on amplification, where it is made the thesis of a theme or
dissertation, intended to exemplify that species of composition. In the former

it is thus paraphrased

இல்லறநதுறவறமெனவிவகிரணடி. ஆனருமடங்கிதிற்ருமெலிராவ
றகருமனத்தினூயமையாறபேறுமபெருமையுமடையுமெனவும-மன
த்தினூணமாசுகொண்டவனசெய்யுநதவருநதானமுமறறயாவுமறத்தினர
வமாவதனறியறத்தினபயஆனவல்லவெனவுமகருறனிருபயனிவையென
விரித்தகொட்டுதமவிரிப்பவேமெய்யுமபொய்யுமவிளங்கியுட்பயனறரு
மெய்யறத்தினறனமெயேவெனியாபிஃதொனறுணரதுநாமதறகொப
பநடநதாவிதுவீடுயதும்வழியெனககாணப்படுமே. பெருமபொரு
ணரததுபொய்மணி கொளவதுகேடுனறுழி ஆமபொருணரகேரது
முடவ்வைவாடடியமுயிரைவருத்தியுமேறகவிடமுறசெவ்வாசிலபொ
ய்யறகவிரியீட்டுவத்திலுக்கடுகாமனறே- இதுவணவில்லித்தனனுயிரா
ககவகாப்பதுவேண்டியிருகருறடபயாராயவதுகனறே

* Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth is obtained and, that devotion, or charity, and all other

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acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cūral are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, salvation will be seen. Although loss be sustained by the path leading to

expenditure of vast

wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few, false virtues only,

not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cūral.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புறத்தறசராயறபுகழ்பபிற

ரமெயத-திறத்தினதமமைதநீமெனசசுட

சசுடச-செறிவாயமருளறததெனெதுமெயமைகண-டறிவாரறபயகு
சையுடபடடார-இதனூலகெரு

வானுயரதோறறமெவனசெயயுநதனெனஞ்சற

தானறிசுறறபபடின-எனருர-அனறியும

தீடடியசடையமாசிரீரமுழுகிசில்ததுறசேரநது

வாடடியவுடமபினயாஊகனவாகதிவிவெசுமெனசிற

காடடிடைசுரடிடோகிககயமுழுகிககாடடுனினதம

வீடடிவணவிவிரககநீணடுமவெறிறதுனாவிடும்னெனருன

துணடுகிலவேகலஞ்சிறெருபபகமபொதிநதுநோகிக

கொண்டுகூபாயமறையவைத்தாற

கொந்தழவசுடாதுமாடுமா

கண்டததினூவியாரதயகடிமவணசுற

நதுகாட்டு

பண்டவாவுளநீங்காதேறபாவமோபர்யுமென

முன

இவவனெயுறததவ்வேடமனநியுளளததூயமையிலலா
சிறதாமலியிறசீககனசோலன

முனிவரகஞ்சு

வாரோரபுகழநதுவணகரியசூறவுந
தாரோரபயனிலலதாராதகததழுக
காறுளதேதெலனிளகததுளறதகின

பேறுளம்தனபதுபிழையோவனபார

எனபதுவையும்ததொடககததனபலவுககரிபபுறத்திவினயாம - இவ்வா
றேவிறத்திவினவேணடுவிவிந்ததுககடதுக

*Those desirous of obtaining the fruit of virtue, having freed themselves
from the delusion, arising from the applause given by others for the appear-
ance of virtue, while in reality their conscience burned within them like a fire,
will comprehend the truth. For this reason hath not the Author said thus?*

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CURAL.

*Of what account is the understanding,
which reaches beyond the
heavens, if his heart
And again ;*

suffer from conscious guilt.

CHINTA'MAN'I.

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity;—quit, said he, such ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake do-

mestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they,

said he, be freed from sin?

Thus, in the Chintāman'i, Śivagen addresses one, who, has assumed the garb of outward devotion.

who, void of inward pu-

If the mind be inwardly impure, even devotion, which is revered

and praised by the heavenly beings, will produce no permanent

fruit, but can they impute guilt to him (even if be omitted) who is endowed with inward virtue?

such ceremonies

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

NOTE: See at Page 58 the quotations from the Témávani. Vira-anámani, it will be observed, has borrowed, not the thoughts only, but the words of the first quotation from the Ghintámani. The final verse appears also to belong to this work, but I have not been able to verify it.

Other quotations follow which are less connected with the thesis, and are intended in part, also, as examples of the technical modes of illustrating a theme indirectly; as these are confessedly derived from the rhetoric of the European schools, which it is the purpose of the author to substitute for the more fanciful scheme of the Tamil writers, any notice of them would be foreign to the intention of this work. The following extracts, however, from the Rá-máyanám of Camben are added; but it must be remarked that their connection with the subject of this verse arises solely from the nature of the peculiar beings to whom they relate. The Araccer, therein mentioned, in Sanscrit Rácshasa, usually rendered *Giants* by European writers, are a mixed race; the genealogy of which I shall trace, as it will exemplify the opinions of the Hindus respecting the origin of good and evil, with which the general subject of this chapter is immediately connected. The whole of the following statement belongs to mythology; but, extravagant as the Puránas generally are, there is discernible in them a general method and connection of parts,

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which entitle them to be considered a system. Accordingly the Pauránicas, mythologists, constitute a distinct school, differing widely of course from the several philosophical schools, but in many respects coinciding with them; one of these coincidences is the doctrine of the *triguña*, the *three qualities*, or principles of good, evil and passion, which is received both by the mythologists and the philosophers, with the usual difference that the former dogmatize and the latter reason on it.

According to the mixed system of theogony and ontology, which constitutes the philosophy of the Purānas, there are three races of intelligent beings, differing from each other in quality and lineage. The first are collectively called Asura from their natural antipathy to the Sura; in these the *evil principle, tāmasam*, prevails and they are, by nature, therefore, evil, Cacodæmons. The second race are the Aditya, so called from their mother Aditi, one of the sixty daughters of Daesha-prajāpati, the son of Brahmā, and the eldest wife of Casyapa, and Sura, derived from a root signifying *wealth*: in them the *good principle, sdtwicam*, prevails; and they are, therefore, by nature good, Eudæmons. The third and last are the Human race, Mānava, descended from Manu the sister of Aditi and fourth wife of Casyapa; in them the *principle of passion, rājasam*, prevails, and mankind are left, under the direction of their wills and inclinations, to aspire to virtue or to deviate into vice. The Asura are here first mentioned though they are in fact younger than the Surā, as they first possessed the earth and are called, therefore, *Purva Dévāh the ancient Gods*. They are divided into three tribes; the two first are the Daitya, properly so called, this being used, also, as a collective term, and the Dānava; brothers on the father's side of the Sura and Mānava, but from different mothers, the former being the offspring of Diti (*Dīs* in the feminine) and the latter of Danu, also daughters of Daesha and second and third wives of Casyapa. The third tribe are the Rācshasa the descendants of Hēti, a being created by Brahmā from water, by Bhaya, the sister of Yama, the God of death and hell. The Daitya and Dānava seem to have kept themselves pure, but the Rācshasa intermixed with these, with the Gandharva, a tribe of Suras, and with the Human race, from whom sprang these princes; not as the Giants of old, by the sons of God entering in unto the *daughters* of men, but from a human father and a demoniac mother, Rāvana, their king, being the son of the Brāhman Visravas, the son of Pulastya, the son of Brahmā, by Caicasi, the daughter of Sumāli, the son of Vidyu, the son of Hēti. These, to the extreme of malignancy, unite the violence of passion in excess and are, therefore, in general, for there are some exceptions, utterly incapable of virtue. The habitation of all the Asura tribes is properly the infernal regions, Pātāla, as that of the Sura and of the Mānava is respectively the celestial heavens and the earth, but the Rācshasa are represented as having held the three worlds in subjection, and it was to repress their intolerable tyranny that Vishnu became incarnate in the seventh Avatāra as Rāma-chaudra,

These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2nd Canto (இரண்டாம் காதலாசிரியம்) of the Sixth Book (யுத்தகாண்டம்), in which Cumbacarnen, one of the brothers of Rāvan'en, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Rāmen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anuman, one of the leaders of the silvan tribes that accompanied Rāmen to the attack of Hangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the God of the wind, had penetrated to the capital of Rāvan'en in search of Sitei and, having been taken prisoner, had been allowed to depart, after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his intrusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

RAMAYAN'AM.

ஒவ்வியமமைநதகரகரயுனவுவெநதாய
 கோவியலபநததெனவேருருகுவித்தேதான
 தேறவிசைநயநதுசிறைவைததெசெயனனேரு
 பாவியருமபநயிசிறபயுமுனடோ

Thou hast lamented as if thou hadst lost every kingly attribute by this beautiful city having been devoured by the flames; but is it right to desire the wife of one of another race and to detain her in captivity? is any sin the wicked commit a greater sin than this?

எனெருருவனிவிசிறைதவத்தெயயிரக
 வனெருநிவியமறைதுறநதுசிறைவைததா
 யனெருநிவதாயிசைரகரபுகழயயா
 புனெருநிவியமிசைபொருநதநபுகழமைததோ

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts! and if in that day the glory of the Araccer was obscured, would it be wise in us to sanction so disgraceful an act?

தாயவர் முறைமையே துடங்குந் தொனமையோ
 ராய்வாநிறகமறறவுணாரதியாந
 தீயவரத்ததினூறறேவராயது
 மாயமோவருசுமோவக மையேகொடுவா
 அநகதுறகதமராவென்றவாண்டொழிந
 றிறகதெரிந் திடி-லதுதாநூளுசெயதவ
 சிறகதிநம்பாவகையிற நுரீரமையன
 மறகதுறகதவரதருமவரத்தினமாட்சியால்

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மூவரைவென நுமுவுலகுமுற நுறக
 காவலினின நுதங்களிப்புக்கைகம் க
 வீவதுமுடிவெனவீநத்தல்லது
 தேவரை வென்றவரயாவரகீரியோர

விவரணகவிர வென நுமேவவீடுகண

டவ

மெய்யறிவு மெய்யறிவு மெய்யறிவு

மெய்யறிவு

மெய்யறிவு மெய்யறிவு மெய்யறிவு
மெய்யறிவு மெய்யறிவு மெய்யறிவு

The ancients followed the path of the virtuous, but besides these all the other Auner (Giants) are evil doers : the station of Gods is obtained by virtue, but is it obtained by delusion, deceit and violence?

If we consider the mighty deeds by which, even after we had forsaken virtue, we conquered the Gods, we shall find that they were not an effect proceeding from any acts of devotion performed by ourselves; but from the power conferred on us by those who had forsaken evil (i. e. by the Sages and the Gods by whom we were endowed with power).

Having conquered the divine Triad, and having received under their protection the whole world, while exulting in prosperity, they are dead and have toiled in vain ; who then among the conquerors of the Gods are truly great?

Who shall describe those, who, having overcome both good and bad works, have obtained eternal felicity? but who among these, the giants, have, from their innate wickedness, at any time performed virtuous acts like the Sages and the Gods?

கோனகரமுழுவு துவின் துகொற்றமுரு
சானகியெ னுமபெயருலகி னதமமவண
யானவளகற பிளவுநிநதவல்லது
வானரஞ்சுட்டதென துணரதலமரடகியே

This royal city and thy former victories have been consumed by the charity of Jánici, the mistress of the world ; if not, what glory is there in the thought that they were burned by an ape?

மீ னுடைநெடுககடவிலககைவேநதனமுன

௫ னுடைநெடுநதவநதளந துசாயவதேர
 மானிடமடநனையரென நவாயமொழி
 தே னுடையலகலாயின னுதேர தியால்

It was foretold that the power of the King of Ilangei surrounded by the ocean, obtained by long penance, should decline by means of a female of the human race; know this to be now accomplished, O thou who art adorned with a wreath of sweet flowers!

"All besides is evanescent sound"—The term in the original, translated by the two concluding words, is ஆகுலம், which signifies literally a loud turbu-

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lent noise; the line is thus translated and explained by the Latin commentator. "Cætera omnia conditionem habent strepitus. Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa scædaturam habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiantur, ut virtutosa laudantur, sed statim, uti strepitus, evanescent, quia non valent alicui beatitatem afferre".—I have followed this interpretation as it agrees with that of Vira-māmuni and as it corresponds exactly to the expression of the original; but the word ஆகுலம் may metaphorically be rendered, ostentation, hypocrisy. Parimèl-azhager paraphrases it by ஆரவாரம் which signifies literally the confused clamor arising from a mob, but is often synonymous with இடம் பம், the term commonly used to express pomposity, ostentation, hypocrisy.

மனத்து *of the mind*.—கண் *the interior*. The first of these terms is connected in the obl. form with the latter, which serves as a preposition; together they signify *in the mind*.—மாசு, the final உ suffering elision before a vowel, *fault lit. a spot, stain*.—இலன் *without*; this is properly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not*, and governing the following verbal. See Note Page 15.—ஆதல *the being*.—அலைத்து *measures*; the 3d pers. neu. sing. of the conj. noun அலன் *measure*, governed by the preceding and governing the succeeding term.—அறன் *virtue*.—ஆகுல், Sans., *of noise, clamour*; the obl. for the gen.—கீர் *possess the quality*; the 3d pers. neu. plu. of கீரன் *quality*.—பிற *others*; the nom. plu. in the neu. gend. of பிறன் *another, a stranger*.

NOTE. ஆகுல் means also, *vexation, trouble*, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root कृ sound, by the *upasarga* (அ) and the *pratyeya* (அ): its synonym, ஆசாரம், though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms कृ and कृ are both from the root कृ sound, and signify *sound generally, a noise*; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-sinhma, conjoined by Sandhi thus कृ, and from the three first syllables of this adventitious compound, the Tamil word ஆசாரம் appears to have been formed, by incorrectly subdividing it and reading, (அ) (அ) (அ) &c. —There is a single instance of the use of this word in Sanscrit, in a book called Jānicī-patinayam by a very modern author; it occurs in the following sentence உருகூரலாசாரம் உருகூரலாசாரம், where it means the *sound* produced by a swarm of large bees, but it is universally condemned as corrupt.

அ/

ன்றறிவொமெனருதறஞ்செய்கமறறகு

பொன்றங்க

றறபொன்றகுதகுவண்

(கூ)

Refer not virtue to another

day;

Receive her now and at thy dying hour

She 'll prove thy never-dying friend.

“ Another day ”—by connecting the word thus translated, அன்று *that day*, with பொன்றங்க *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death &c*; that is, *fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease*. This however is not correct; அன்று *must be con-*

strued absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting “receive” for the literal meaning of *अस्माकं* do, practise, the personification is not interrupted.

“She’ll prove thy never-dying friend”—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual

heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from its beneficial effects, is inculcated

generally throughout the chapter, and by this verse particularly; the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáyca, or Rationalists, that *Dherma*, the consciousness of good

(94)

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NOTE. ஆகுமை means also, vexation, trouble, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root க- sound, by the *upaserga* ஆ and the *pratyeya* ம: it's synonym, ஆசாறமை, though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms கூற and கூறா are both from the root கூ sound, and signify sound generally; a noise; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-simhama, conjoined by Sand,hi thus கூறா கூறா &c., and from the three first syllables of this adventitious compound, the Tamil word ஆசாறமை appears to have been formed, by incorrectly subdividing it and reading, ஆறாமா-ஆ &c.—There is a single instance of the use of this word in Sanscrit, in a book called Jānici-parinayam by a very modern author; it occurs in the following sentence உச்சாரணமுள்ளு ஓர் உச்சாரணமுள்ளு உச்சாரணமுள்ளு, where it means the sound produced by a swarm of large bees, but it is universally condemned as corrupt.

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IV.



என்றிவொமெனஓதறஞ்செய்கமறறது
பொன்றஙகாற

பொன்றததுவிண் (சூ)

Refer not virtue to another
day;

Receive her now and at thy
dying hour

She 'll prove thy
never-dying friend.

“Another day”—by connecting the word
thus translated, அன்று that

day, with பொன்ற நுகால் the time of death, a signification some what differ-

ing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death &c*; that is, fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease. This however is not correct; அன்று must be construed absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting “receive” for the literal meaning of செய்க do, practise, the personification is not interrupted.

“She ’ll prove thy never-dying friend”—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from it’s beneficial effects, is inculcated generally throughout the chapter, and by this verse particularly; the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáya, or Rationalists, that *Dherma*, the consciousness of good

and *Ad herma*, the consciousness of evil are the causes of the transmigration of the soul; the former securing to it happiness and a higher rank in the scale of being, either on earth or in the celestial worlds, and the latter producing the contrary effect. This law of nature is in Tamil called உளமு, which literally signifies, *old, ancient*, and பழவியன *old, or former works*. Appended to the second part of the First Book of this work, is a chapter under the former title, and in the Náladi-nánúru, one under the latter; from which and the commentaries thereon, the following extracts are taken, which will better and more authentically explain this notion than any dissertation which could be written upon it. Admitted to be true, it accounts satisfactorily for the existence of good and evil, as experienced in the world and for the effects by many ascribed to *fate* or *destiny* and by some to *chance*, and which in common language, in default of more adequate expressions, we have agreed to call *fortune* and *luck*; but, unless the doctrine of the Jainer be received, which maintains the eternity of the universe as it actually exists, it does not extend far enough, as, though it accounts for it's existence, it affords no explanation of the origin of evil.

The following extracts consist of the postscript of Parimèl-azbager to the **Second Part of the First Book** of the *Cūral' On Religious Virtue*, ஆறவநாம, of part of his introduction to the next Chapter 1st, 3rd, 6th, 7th, 9th & 10th verses of the

On Destiny, உளமு, and of the latter. Although this chapter

is arranged as one of those belonging to the ஆறப்பால், or First Book, it is not properly included in it, but, as the words of the commentator imply, forms a connecting link between the subjects of this and the following Books.

இவ்வாறானுமிமமைமதுமைவிடென னுமுனறவையுமபயததறசிறப புடைத்தாயவறவகூறினாநிபபொருளுமினபமுவுகூறுவாரவறநின்முதறகாரணமகியஆதினவலிகூறுகினரா.

உளமு ஆஃதாவது - இருவிவிர்ப்பயனசெயவதவிரசசெனறடைதற்கே
துவாய்நியதி - உளமு - பால் - முறை - உணமை - தெய்வம் - நியதி - விதி -
யென்பனவொருபொருட்களவி.

In this manner the author has spoken of Virtue, as regards the three states, namely Earth, Heaven, and Eternity; he will hereafter speak on Wealth, and now proceeds to treat on Pleasure and on the primary cause of these, Destiny.

DESTINY.

Destiny is in this wise. That which is decreed is the immediate cause of the retribution received by a person as the fruit of the good or evil deeds he hath done, and is called Destiny, Nature (natural disposition), Vicissitude, Certainty (necessity), God, (the act of God), Decree, Fate; which several words denote but one thing.

(97)

பொருட்களவி

பொருட்களவி

By the decreed effect of the works of former births, industry is excited and wealth accrues, and by the same, indolence prevails and wealth departs.

நுண்ணிய நூல்பக்கறயி னுமற் குகத
னுணமைய நிவேம்கும

Although he have acquired various and profound learning, his natural disposition will overcome his knowledge.

NOTE. Parimèl-azhager's paraphrase of this verse is added, as it assigns more directly than the text a cause for a fact, for which, though undoubted, it would puzzle the philosophers of Europe to account; that is, why great scholars are often great blockheads.

பேதைப்படுகளுமுடையானொருவனனையொருளகையுணர்த்து
 தூலபலவறதையுவுகற்றுகூயினுமவனுக்குப்பின்னாரதனனூழிஞ்சிய
 பேதைமையுணரவேண்டுமறபடுமென்றவாறு

If one by the effect of his former works is naturally foolish, although he may
 have attained to the knowledge of the subtlest subjects and have acquired vari-
 ous science, the folly, which is the destined result of his former acts and which
 always pursues him, will prevail over his knowledge. This is the meaning.

பரியினுமகாவாம்பாலலெய்ததுச்
 சொரியினுமபோகாதம-

That which is not by nature theirs, no labor can obtain; and that which is,
 though they reject it, will not quit them.

வகுத்தானவகுத்தவகையல்லாறகோடி
 தொகுத்தாரகளுதயத்தலரிது-

Those who have accumulated millions can enjoy nothing but what the appor-
 tioner has apportioned to them.

NOTE. The word here rendered literally *apportioner* is paraphrased by Parimé-
 zhager தெய்வம் God and thus explained in the comment.

ஒருயிரசெய்தவிவரையின்பயன்பிறிதோருயிரினகடசெல்லாமலவவு
 யிரகடுகவகுத்தவினவகுத்தானென்றார்

He calls him (God) the apportioner from his apportioning the fruit of the
 deeds which a soul hath done to that very soul and to none other.

என்றாய்கானலெவாகாண்பவர
 அன்றாய்கானலறபடுவதெவன

Why should those who see that good only happens in the destined season
 of prosperity be grieved in the season of adversity?

உளழிறபெருவலியாவுளமற்றெனது

சூழி னுததானமுநது தும

What
 icipates

is more powerful than the destined effect of former works? even thy thoughts while considering how to avoid it.

it un-

The following are the introduction by

one of the commentators to the 11th

Chapter 1st Book of the Nāladi-nānūru, entitled பழனிவண்ண and the 1st, 4th, 7th, 8th and 10th verses.

பழனிவண்ணமுதலான பழனிவண்ணம் அஃதாவது முந்திய நபயிற் செய்தவிண்ணியிப்பிற் பபயிலேய னுபவிகையுயிப்பிற் பபயிற் செய்தவிண்ணம் ஆயிற் பபயிலேய னுபவிகையுமாறியிப்பபடி மாறி வருகின்றவை யறிக்கையெப்படியெனலிவ - யாதொருயிற் பபுகாண்பபட்டிற் பபயிலேயின்ப னுபவிகையான யாதொன்ற னுபவிகையிற் பபயிற் செய்பபுகையிய பாபகையென னுயிப்பிற் பபயிலே தாடுரு தான தறமககவிசெய்யிற் பபயிற் செய்பபொழுதே தம ஆயிற் பபுகையிவபவிகையென னுநதான தனமன் தறுவே யுணருமென்ப தாம்.

Former acts, the title of this Chapter, called, also, That which is ancient (Destiny), are in this wise. The influence of the works of former births on the present life and of the works of the present life on future births, and the knowledge of their effects is thus to be stated. As either good or evil, or in other words pleasure or pain, is experienced in every successive birth, he (the author) has considered in his own mind that this arises from the good or evil he did in a former birth, and that whatever acts of charity or benevolence he may perform in the present, will be compensated in a future birth.

பவ்வொருயிற் பபுகையிற் பபயிற் செய்பபுகையிவபவிகையென னுயிப்பிற் பபயிலே தாடுரு தான தறமககவிசெய்யிற் பபயிற் செய்பபொழுதே தம ஆயிற் பபுகையிவபவிகையென னுநதான தனமன் தறுவே யுணருமென்ப தாம்.

As a young calf when let loose among a number of cows, naturally seeketh out and attacheth itself to its own mother, in like manner doth the act of a former state of existence seek out and attach itself to him who hath performed it.

உறற்பாலகேகலு னுயரகருமாகா
வற்றபாலொன்ற னுமன்னவராமாசி

வதபதி நறருகாருமி வினிய தவனச
 சிறபதி நறணிபபாருமி

To avoid those things which are to happen, or to detain those which are to depart is alike impossible even to Saints; even as there is none who can give rain out of season, or prevent its falling in season.

இடுமபைக ரடுகூசுததா டொலொருவகாண
 டெடுகுகடை நினது முந்வடுதெலவொ-மடமபமு
 வனச கிதி கிருமவீகடறந் ணசுரபப
 முனவனவிவனயர்யலிடும

(99)

Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in pieces the water-flowers, that this proceeds from the acts of former births.

அறியாருமவீர நிறத நிகதம

பயி யோடுபட டவைசெயந வி

-வனியோடி

டுயதன்ற வுயிரகூருளிகடறற

ணசுரபப

செயதவிவனயான வ ரும

When those, who not only are not ignorant but have learned that which

they ought to know, do that which is blueness ; this, O King of the cool shore of the broad ocean, where the water-lily flings its odors to the winds, proceeds from the acts they have formerly done.

சிறுகாடெருகாமுறைபிறழுகதுவாசை
 வுதுகால்தகூறருகாவாமிடததேயாகுரு
 சிறுகாலிபபடடபெறியுமதகு
 விதுகால்ததெனவிசெபரிவு

The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of season, but where it ought to be, there it is ; of what utility, therefore, is sorrow when it afflicteth thee ?

In further explanation of this subject, to which I shall revert in my remarks on the final verse of this Chapter, I insert a note added by the Latin commentator to the Chapter *On Destiny*, உளமு.

“ Non me latet vocem உளமு, cui ego divinorum decretorum significationem tribuo, ab aliis usurpari pro பழவிவன quod significat opera antiquitus facta, neque ignoro eosdem humanarum rerum vices tribuere operibus antiquitus factis, sive bonis, sive malis, pro effectuum diversitate ; dicunt enim, virum probum pauperem esse, ob peccata quæ antiquitus patravit, (sive antequam nasceretur in alia generatione, uti Tamulenses stulte putant, sive postquam natus est in adolescentia vel pueritia) quæque adhuc non luit ferendo supplicium iis debitum ; virum vero improbum felicem esse, ob virtutes quas antiquitus exercuit, et pro quibus, adhuc præmium iis debitum non refulit ; atque, eodem modo, virum industrium ac indefesse laborantem pro divitiis acquirendis nil acquirere in pænam peccatorum veterum ; virum vero omnino ineptum atque pigrum sine ullo labore divitem evadere in præmium veterum virtutum ; ita ut quidquid vulgus malam fortunam, aut bonam fortunam appellat, id ipsi refundant in opera antiquitus facta. In hoc vero capitulo dictam vocem உளமு melius explicari et proprius significare divina decreta, patet, tum ex serie tota sententiarum in hoc capitulo

contentarum, tum ex illo versu.

speciatim—வகுத்தான வகுத்த வகையலொற

கோடி தொகுத்தாரகளுநியத்தலரிது—in

Auctor meminit operum antiquitus factorum,

quo ne per somnium quidem

sed solum divini statuti, quod

nemo præferre potest: et quamvis detur quod opera antiquitus facta suum locum habeant in humanarum rerum vicibus, quarum causam ignoramus, cum

tamen dicta opera antiquitus facta, sive bona, sive mala, hic et nunc, et non antea neque postea suum sortiri effectum, sive bonum, sive malum, non dependeat,

nisi a divina voluntate, quæ

statuit tempus in quo alicujus virtus præmiari,

peccatum puniri

debeat, cumque omnis vis operum

antiquitus factorum ad

divinorum decretorum virtuti

præmium, peccato pœnam statuentium irrefre-

gabilitatem reducatur, recte voci உறை divinorum decretorum significatio tributa est: eo vel magis, quod vox உறை ex sua natura nil significat nisi antiquum quid, quod æque competit operibus antiquitus factis, quorum vim nunc quis experitur, ac divino statuto decernenti, ut dicta opera nunc suam vim exerceant, nam nil est divinis decretis antiquius."

This dogma, which may be considered as the governing tenet of Indian morality, necessarily involves the doctrine of the Metempsychosis; it does not indeed preclude the idea that acts of virtue or vice may be rewarded or punished within the life time of the individual performing them, but it more immediately respects the retribution to be received in the present birth for the acts of former births, or to be expected in future births for the acts of the present birth. This retribution; as appears from Parimèl-azbager's list of Synonyms, is the same as *Destiny*, விதி, and *God*; தேயவம, both of which may be rendered by the terms employed in the preceding extract "*divina decreta*," with this reservation, that they always imply a *retributive*, never an *arbitrary* act.—To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be displeasing: it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labors, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி *the destiny of the head*, and தலைமேயுத்த *the writing of the head*, used in this extract belong properly to Mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahmà in the head of the embryo; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th Canto (சூரபகபடலம்) of the Témbarani: the controversy here detailed between Sivāsiven, who supports the character of a Hindu Guru, and Joseph, commences with the doctrine of the Metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

(101)

TEMBAVANI.

கூறியவிநதிவழியுளதேறகுள துடலிமுடலவனபபுகுறை யுமவாழ்வும
மாறியவிநதிவழியுளகிலவழங்கியகாணீ தியிதேதாவமுடையோ கூறாய

தேறியவிநதிவழியுகடுகாரெயன துசிவாசிவன கெடபததெவிந்தவாரவத
கூறியவினவிவகம துசுசொற புகுகொடியோ துரிமறை தூலுனாததான
மீண்டே--

ஆதியிலாவி துமி வாவிலகாயின நிரெயன துமுளோன மலரெனதே
பெதியிலாவானவருமெமமுயி ருமபடைபுண்டயினீ நிலவா
ரோ தியிலாமற துயிரகனமுதலி துளானெயனை வரி தூவி தாயு

கீதியிலாகவையுமுனமுதற்படைப்பெமுயிரகொண்டதிலுமையெனனொ
 பாரமுகத்தமுதலுடல்புககெமுயிரகடோன நியகாறபரிவறநெறலொச
 சேமுகத்தவாழ்சாயாவருவகொலபன்முகத்தசசெனறொனனிற்
 பேரமுகத்தவயத்திறையோனீதியதோகீதியதெறபிறழாசீதி
 யோரமுகத்தமுனவிவனகளின் நியினறுயிவவிசீரதமுளதாமெனறான
 முறபிறப்பினவிடங்கமுறத்தவிலிவிதிகாரணமெனறானமுனபானீதி
 தறபிறப்பினபுயராதோனலேறுபடவிதியெழுதூரதயவேதெனனச
 சொறபிறப்பினடங்காதான நிருவுளமேயெனவனனானசுசைமீண்டே
 பிறபிறப்பினவீறநியறநூதநிருவுளபூததானெனறறபிழையோவெனறான

தெருடசெலவம்ககிறையோனமுட்டிலத்தமபெயமுசிறபோறசிறதிப
 பெயத
 பெருடசெலவமலநிதெனன்பூரியாகருஞ்சால்பிறைப்பாஹபொருவா
 மாடகி
 யருடசெலவநசைககளவாயாவருவகைக்கொண்டடாகவயமே
 தந்தான
 மருடசெலவமறறவையுமாகியதுவறப்பயனோமகிழினமிக
 கோய

சலததெல்லாமோரகிலிநீயாதருகடுகல்லாமோரகன்யோதானீயெயகு
 கிலத்தெல்லாமோரவிவாநோகமககெல்லாமோரமுகமோகிலியும்பல்லாயக
 குலத்தெல்லாமபொதுதின்றுகுனறசகீறமொனறேருறையோனநினநிப
 புலத்தெல்லாமாருமெனிற்புறவிசீரதமொனறெனனாரபுலமைம்ககார
 காறுபடுகிறத்தவனகைப்பொருளவறகேபிவறகவனகைகருமமவேண்டி
 வேறுபடுமறுககுலமேயொருப்படுததுயிருகையாமிட்டவாழ்வனநிக்
 காறுபடுகிறத்தெனறுமவாழ்வதவேரமுததீயோரருவகிறகாணகி
 லீறுபடுகாவிவருமிருவிவளவீயாப்பயன்யினபிலவலயென்பார

திருநகராவாழ்வித் துவாயத்திறம்பாவாணவாழ்வதெனத்தெளியநாமே
 பிறநகராலுயரகுல்முருகேரத்திறமுநதெரிநதிங்கணையிறப்பாரினறி
 யிறநகராலுயரவாங்கமேவிவணயாவாழ்வுற்றருளியலபொன்றனரு
 மறநகரநலவிண்ணாருசெய்யளவொத்தனதெறவரகருமவழங்குமென்றன



எற்றருமுணரவிஞ்சையையநதநூனலோர
 பேற்றறருமுழவிவரையென்புகன்றபின
 மாற்றருநதவலிவிதிமதுபபவோவென்றன
 தேற்றருமயிற்பறவளனருசெபபிஞ்சு
 உளமுழவிவரையெனனிதுமுரிமையோரநதுழி
 மாமுழவிவரையியற்றவேகுத்தவகரத
 தாமுழவிவரையென்பவோவிற்றவனசாற்றிய
 சீமுழவிவரையிலமறைவிருமபிககேடடியால
 தீட்டடியவிதியலாற்றசெய்பபடாச்செயுங்
 கோட்டடியவிவரவிதிக்கோட்டமாமலால
 வாட்டடியமனருசெயுமவடுவதேதாவிவவா
 நீட்டடியவற்றமறயிரண்டடிலாமரோ

இவவிதியிலையெனவியம்புமுமுழவிவர
 மெயவிதிமறையினுலவிளங்கமர்க்ககைச
 செவவிதியிறவனமுன்றிருட்டித்தாயகா
 அயவிதியிழநதவரகருற்றதேதாதுவாம,

வாடு படி னுநருசு துபபெலலா மருவிவரு ததுமவண்ணமென த
தாடுயுதாதகொண்டவிவிறதவையுராநாகுகொண்டமுயசுத
தீயேவிய தீதொடுசனி ததுததெளியாவுணரவின மன ககவக
டுநாயேபாது னா டுடரரைத துடககவிவிற ழினவிவிரவுற டுரும
சொன்ன குரவரகாலமென ததுதிநாடுவாரமுறபிறபபென குர
முன்ன மவராடுலமகருறற முதியவிவிறயுழுவிறயென கு
ரினனவிவிறயலலா ஆதலியெழுததுமவே நூழுவிறயுழுவில
யனனபி றபபலலா திறநதேய்யரசதுபி றபபாரிலையென குண

“ Although whatthou hast spoken is right,” yet, said Sivāsiven, “ do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some being deformed and some beautiful, some happy and some miserable, be just or unjust” ; then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness; again explained the scriptures of the true faith.

“ He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is

no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

“ When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this inconsistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.

The former, Sivāsiven, said—"that it was destiny which was the cause of inequality at the first generation of mankind;" "but, said Joseph," is it consistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality"? "It is the divine will of him who is beyond expression," rejoined the other." "Then, replied Joseph," can it be wrong to say that it is the divine will which causes the various qualities of those born in after generations?

"As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?

"Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.

"As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.

"That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequalled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

"O learned man worthy of all praise," said Sivāsiven, "as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be

said that there is not an inevitable destiny"? Then Joseph, desirous to satisfy all his doubts, however difficult to clear up, answered thus;

"When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny? Listen sedulously to the explication of the exalted faith taught by the Lord.

"If there be a prescribed destiny it is impossible to avoid it; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind; consequently, neither virtue, nor vice can be attributed to men.

"To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.

NOTE. Here follows an account of the fall of Adam and Eve, which concludes with the two following verses.

"As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding; vexed by the hand of sorrow, we receive the whole fruit of their acts.

"The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth."

அன்று *that day, then, any time but the present.*—அறிவேம we will know, the first per. plu. fu. of அறிதல்.—எனாது *not saying*, the neg. ger. of எனல்; the final உ suffers elision by the occurrence of the initial vowel of the following word.—அறம் *virtue*; the first case or nom. for the second or acc.—செய்க *practice*; the inf. of செய்தல் *to do*, used for the imp.—மற்று an expletive.—அது *it, that thing*; the neu. indicative pro. referring to *that most remote* from the speaker.—பொன்றும் *about to die*; the future participle neu. of பொன்றல்.—கால *when*, lit. *in the time*; the first case being used for the seventh and governed by the preceding part.—பொன்றாது *not dying*; the neg. part. of பொன்றல்.—அவரை *aid, assistance*; fig. *a companion, or friend*.

உறததானவருவதேதயின்பமறறெலொம

புறததபுகழில்

(க)

Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

“Pleasure from virtue springs”—Under the term இன்பம் from இன் sweet, is included every species of gratification, mental or corporeal, which can be enjoyed in the human or any other state of existence: it is distinguished from செவ்வம், used in the first verse of this Chapter, by describing the feeling instead of the state of happiness. In composition with சிறுது small, சிறு நின்பம், the word is idiomatically used to signify the baser pleasures of the material world, and in composition with பெரது great, பெரின்பம், the higher joys of eternity.

According to the moral theory which the Author has followed, or, at least, according to that adopted by those who have undertaken to explain his meaning, the desire of gratification, abstractedly considered, rises from what his commentator has stated to be one of the primary Tattvas, or principles of nature, under the term *Ahancaram*, individual consciousness (from the Sanscrit pronoun *aham* I and *caraman* act), which, when in operation, may be described as the spontaneous preference of that which is beneficial and, so considered, is the basis on which the superstructure of morality is founded. The preference of virtue, therefore, is a modification of that natural benevolence, which, commencing in the love of self, thence branches forth, as from a root, so as to overshadow every external object which approaches it. This benevolence, again, is founded in that clearness of intellect, the necessary result of the consciousness of good, already noticed, which enables the mind to perceive that the good of all embraces it's own good and, consequently, inclines it to a preference of virtue from a conviction of it's greater profitableness. The preference of vice on the contrary, originates from that obscuration of intellect, the cause of ignorance and misconduct generally, which necessarily proceeds from the consciousness of evil, and which prevents the profitableness of virtue from being perceived, and directs the choice to selfish, local and temporary advantages and enjoyments only. In either case the mind acts from it's own convictions, but ruled by it's natural bias; for a sentient and reasoning being, must act from it's own free will, without which there can be no distinction of virtue and vice, and it is from the effects of that free-will, determining originally to good or evil, that *Destiny*, உண்டி, as it actually exists and influences all.

existent beings, proceeds.

This doctrine, divested of some peculiar opinions, is generally the same as that which is inculcated in the great precept of Christian morality—"all

things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets"—in which the individual feeling with respect to right or good is expressly prescribed as the standard whereby to judge of the right or good of others: this precept, therefore, as embodied in the following couplet and explained in the comment adjoined, might without incongruity be inserted in this Chapter of Tiruvalluvar.

குறள்

செய்யுறவேண்டியவனனருசெய்வியார்க்கு

செய்கடவையிதுசென

இதனுரை

தனக்குவேண்டியபடியேதான் பிறருக்குசெய்யவில்லைசெய்யதற்கு முறைமையெல்லாவற்றிற்கு மேலாயவ்யாசரியா மென்றவாறு-செய்யத் தருமுறைகமயெல்லார்க்குச்செய்யவேண்டியகடவெனயாதவான செய்க டவென்றார்- இப்பொருளினிவிளங்க-எவ்வண்ணமாயமனிதனை வண்குறித்த நடக்கவேண்டியதோ வவ்வண்ணமாயத தானமனிதனாக்குறித்து கடக்கத் தகுபதென துத்தனக்குள்ளேதாரஞ்சாயந ஹுநடந்தாளுயினருகுமு. கற்றமைதப்பக்கடாத்தனவி துவேசெய்கடவெனவொவற்றிறகுமேன மேலாமென அகற்றப்பட்டது.

அறத்தான from virtue.—வருவதே that which comes; the future pron. part. neu. of வருதல் used indefinitely.—இன்பம் is happiness, joy.—மறது besides; though thus translated this word is properly a noun, meaning another, a different one.—எல்லாம் to all.—புறத்திற் things out i. e. of virtue; the plu. obl. used for the dat.—புகழ் praise.—உம and; the conj. connecting the preceding term with இன்பம் understood.—இல் there are not; the 3rd pers. neu. plu. of the def. v. இல், governed by the conjoined noms. இன்பமும்புகழும்.

VI.

செயற்பாலதோடு நடுமனையோடு
சுயற்பாலதோடு நடுமனே (உ)

Know that is virtue which each ought to do:
What each should shun is vice.

"That is virtue which each ought to do"—This simple definition, is both more intelligible and more correct than definitions usually are. It is not exceed-

ed in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhāratam, though I have not been able to find it therein and quote it, therefore, from the *Niti-sāraṃ*, the essence of morality, a compilation from various works. Though distinct in their literal purport, both are essentially the same and must be admitted by all sects to be axioms in morality.

ஸ்ரீகாக்யேநபுவஜ்ஜாஜியஜுகூருயகொடிவீ
 வரொலகாரஃபாணொயவரவாயவரவீநம்

*I will declare in half a Stanza that which has been the theme of millions :
 TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO OTHERS
 TO VICE.*

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word பாவிது which signifies both *that which is natural* and *that which is apportioned*, being derived from the root பாவ *nature*, also, *a share or allotment*; the first sentence, therefore, may be literally rendered, either *virtue is that which it is natural for each to do*, or *that which is allotted for each to do*. Considered with respect to the destined effects of former deeds, உவது, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes its natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflexion to positive right and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form, that is ஒருதத குகருப்பாவமை for ஒருததப்பாவிது.

The doctrine of the author, as here explained, and, as generally inculcated in this chapter, respecting the origination of moral bias, and the inclination towards good and evil arising from the fatal influence described under the term உவது, mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs widely from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education or association and habit; for, though authority and present unaltered

their due share in influencing the will in the choice of either, all power and, consequently, all determination is attributed to nature or destiny. these terms

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being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe any thing wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will and the feelings of nature are all under the direction of an inscrutable destiny, as this takes it's origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe and *vidhi*, as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course it's meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that it's actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers who make self-interest the sole motive of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Se-

Chapter (Udaya-nayan), at the commencement of which he distinctly assigns the love of self or hope of benefit as the primary motive of all virtuous and religious action.

உதயநாயனார் திருமுறைகளில் உயர்ந்த உயிரியல் தத்துவம்

உள்ளது காண்பியும் உரணும் உலாசும் உலகியல் உயர்வுணம்

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments*, words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty*, for which there is no correspondent *sensitive organ*, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract being morality, by operating on the organ thou hast imagined and called the *moral sense*, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, it's operation must be invariable; all mankind would form the same undeviating notion of right and wrong as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of it's comb or the swallow in the building of it's nest. But it is

not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayalam, where among the superior caste of Sûdras all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with it's material means, the endeavour to trace them to any unmixed and wholly simple principle is unsafe speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has

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influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

செயற for செயயல், *the doing*; the verbal of action in the nom. governing the following part. — பாலது *that which is natural or apportioned*; the neu. part. of பால nature, share. — ஒரும an expletive. — அறனே *is virtue*; the nom. with the emphatic & governing the subst. v. understood. — ஒருவற்கு *to each*; the dat. of ஒருவன் *one person, each person*. — உயற, for உயல், *the departing from*; this verb is here used in the neu. form in which it usually signifies *to live*, but its primitive meaning is no doubt *to mope*, the active form உயத்தல் signifying *to put into motion, to remove*; the commentator accordingly renders it in this place by ஒழிதல் *to quit, depart*, and when it again occurs as a verbal noun in the 10th verse of the 11th book, by நீங்குதல் *to remove, depart*. — பாலது, as before. — ஒரும, as before. — பதி *is vice*; the construction of the four last terms is the same as of the corresponding ones in the preceding line.



The following verses have been selected for the further elucidation of the subject of this Chapter; for the future similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PITHI-MOZHI.

பலநாளாமாறறொனி னுமறததைசு
 சிலநாடசிறந்தவறறறசெயக - முலைநெருங்கி
 கைவதுபோலுநுசுபயினாயநல்லறகு
 செயவதுசெயயாதுடுகன

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

தோற நமரிதாய்மககடபிறப்பினு
 லாற துநதுவநயமுறஞ்செயக - மாற நின நி
 யஞ்சமபிணிமுப்பருவகூற துடனியைந்தது
 தஞ்சவருமேதயக்கு

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power; for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

அறஞ்செய்தவரகமறவுழிநோகித
 திறநதெநிநதுசெய்தகநாறசெவவுழிநளறம
 புறஞ்செய்யசடுசலவமபெருமறஞ்செய்ய
 வல்லவைநீயகிவிடும

If when virtue is practised it be rightly considered and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

பட்டவகையாறபலருமவருநதாமற
 கட்டுடைததாககருவியநலறற
 முட்டுடைததாகவிடைதவிநதுவிழ்தவி
 னட்டறகுததீவநனது

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

உலப்பிலுலகததுறுதீயநோகக்க
 குவிறததககிநலறறயடுகாளளாரககோளுததன
 மவிறததமுதுணைககுழுவியைத்தாய
 ரவிறததப்பாலபெய்தவிடல

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

இளநியமையானிருமுதமககவொப

பொன் நினைக்கண்டுமொருவொருளாகொளப்பொ
 ஷான நாமவகையாநிறஞ்செய்கூரந தருவித
 குன நுவழி தநடுபபதிவ

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as befitteeth thy condition, for none can block up the way of a rolling mountain (i. e. cannot stay the inevitable approach of death).

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மாயவதன முன்னேவகைப்படடநவ்விலைய
 யாயயின நிசெயயாதாரபினவியயழிவிவண்நது
 நொபகாணொபாமுதின நஞ்செயவாரககானுமை
 நாயகாணி நகநகானுவாய

Those who without reflection have neglected the righteous deeds which, before dying, they ought to have performed, and, bethinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog (about to attack term).

எனதுவகததாயிவிசைபெறுமமஃசிநக

தேனுலகதராயினிதிதூஉநதாடுருவ
 னுனவாயுநலிநருசெயலாரகிரண்டுலகும
 லெனயாகவடடைடுநநி.

As it confers renown in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.

PRABULINGA-LI'LEI.

வயதற்கரியபாகைகதனகடுகயிநடுறனருலதடுகாண்டு
 செயதற்கியவறவகனபலசெயதுதியரகூயிநவியிசின
 துயதற்கொருமடுபறடுவணுதுழலிவோனுமபுபொறகலத்திற
 பெயதற்குரியபாகைகநிறப்பயவடுதொகடுஉணபுரல

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practise of every kind of virtue however arduous.

மினபோல்தியுடலெகாடுநலிவனசெயதநியாவுடமபெயதி
 யினபோடமரதலாயிருப்பயாதகையருநதுமெனடுறணனி
 யனபோடநருசெயலிவையாமலருநதிவானாவிரகருமவன
 தனபொனமருவரிவல்லெயனருவறணபுமபொதிலவைததனிகிணருன

The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and indulging in luxury, lieth in vain.

CHINTA'MANI.

வேறதுவரிவலிதாயபுரகடுகடுசலிணுமவெருணமாபோல
 ஆறதுகடுகாணரைதடபபுறததுகையடுயேவலிரபோலுறு
 கூறறவடுகாணடுடாததனியெகாடுகடுநிககடடுசலிணுமபோழி
 னுறதுகடுகாணரீரபுகலலாலறிவொனதுக்கிரோபோலும

Even when you proceed to a village

where none but your own connections

reside, you are careful, as if you were at enmity with them; not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

அவ்விததானறறபோதுமருதநூல்தவணபபோலத்
தொலவெததமமுடம்புரீங்கதநீவிவணதுடரகதுரீங்காப.
புலவிகொண்டுகிணாசமுந்நதுபுகருதிப்புகருபயினகிண
தெல்லையிறத்துன்பவெநதீசுசுடடெரிதகிடுககளனடுற

As when the stalk of a water lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

அறவியமனத்தாராகியாருயிரககருவாசசெய்யிற
பறவையுதிமலும்போலப்பழவிவையுயிரோடோடி
மறவினொன்றானுயினறிமனத்ததேசாகருநல்லான
கறவையிறகறகருநனனுகாமுறப்பபட்டவெல்லரம

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cāmadhēnu), which yieldeth all that is required.

CASI-CĀNDAM.

ஐயநதமுனனானமறையவரகருமதிசியரகருமபூசைபுரிநதநிகிலேகு
லையநதவிருவிவணதுடருமல்லாதேநமதேயெனறிருநதவிவிலும்
வாயநதமவணககிழ்தகியருமபுதலவருய்வவுடும்முடனவருவதுண்டோ
ஐயநதுகொடுநரகமுநதிரவிரூரவானமறுமையிணுமெகிடுவேடு

I have both neglected to pay due honors to the sages who have studied the ancient scriptures and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the children I have

begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

முயன் று மெய்வருந் தானருமபொருளடையா மொழிநதவபொருளிஞ
 ண் றிபு

பயி னறந் தருமமபொருந் துருகருமமலிவதுபயககுருதரும
 மீயனறந் தருமமலிவதையினபமெயதுருவினபமுமடிபிற
 றுயின றிடாதறஞ்செய்தலிவதுடடாதாதலாற றுடவகுதருமம

Without great care and fatigue of body wealth cannot be acquired : without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed ; and, unless such acts are performed, righteousness cannot exist ; if righteousness exist not, happiness cannot be obtained ; consequently without the assiduous practice of virtue there can be no happiness : with all thy power therefore follow righteousness.

BARADAM:

தருமமவென றியாமபாவமெயவியிவணத்தகரககுங்
 கருமமீதெனக்கடடுனாததனரகலிகடநதேதார
 பெருமநினவயி னுணரந் தன்மமமொழிபபெற

றி

பொருளிவாயமுடிபுலிநதரசாஞ்சிபோகறு

From righteousness proceedeth victory and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince ! (Derma-râjen) for returning from exile thou reignest, O thou who hast no equal ! over crowned Kings.

அறத்தினமிககெதாராகமுயிலவையான
மறகொனா அமறநதிடனமணனினமே
விமறத்தலையதுமிகழ்ச்சிககெடுதியுந

அறகொனாததுயரமுநதோன அடால்

கருவகடல்நுழுகாசினிககெனாவையிரககுமேலாதகரிலசேரநீமை
மருவகறசசெயலீறறமுதலாயமாசகனமனத்தினமருவானுயி
நெருவகறமாடுமனசசானநேருநுறுதிபெறமிகவுணாபபருவகிலெவணச
சருவகறநோககுவரககாரவாரமாயததோன அமனநிததுயதனருமால்

என அறீரககுயினியினியொமையிவவுடலென்
றன அநாமநமாற அுவமென விவையாது
கினறவிபபொழுதாவடுமாடியறநிடிவ்வரசகுப
பொன அககாற அவனயாயவரதமடுமாடுமபொமால்
உயரகுலத்தினிலுதித்தவராயி அமறத்தை
யியலுறசசெயரிநிநதவரியரவராயி அநநாழ
ம்யலறசசெயினமாணபுடைககுலத்தினாவரதரு
செயவினாவிழியுயரவிருதிறககமுருசெறிவார
நல்லறமொனருணணினாடுதவரநலயியாவு
மலவையாலவரும்கபொடுசீருமழிவாமா
கிலலறமேவறமாருவாணடி.றபொருவினபம
வெலு அழிடும்கையநதிடுமேவிதணவேறுண்டோ

*As there is nothing more profitable than virtue, the practice of it must not
be neglected; for from the neglect of it proceedeth in this world infamy, mis-
fortune and death, and inevitable misery will follow hereafter.*

If one neither permitteth his mind to

be defiled by the wicked deeds which
 originate from the propensity to evil, by which
 all souls existent in the earth
 surrounded by the dark ocean are afflicted,
 nor by outrageous anger, de-
 structive of respect, nor by any other stain,
 the sages have decided that this
 is real virtue; to those who regard any virtue
 more contracted than this, ostentation only will be
 attributed, for in it there is no purity.

To those, who deeming this body as instable as
 a bubble in the water, do not defer to a future time
 the practice of virtue, but perform it with delight
 while yet firm in health, virtue shall
 assist them in the hour of death and accom-
 pany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary
 in the practice of virtue, and they are equal to the greatest, of whatever tribe
 they are, who by the practice of virtue divest themselves of their natural mean-
 ness; those by their deeds will rise to renown and heaven, those sink to in-
 famy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth
 and pleasure perish; of the two species, domestic virtue produceth wealth and
 pleasure, and religious virtue final beatitude far exceeding both:—is there
 any thing that exceedeth this?

A STANZA.

ஞானமின றிசுசெய த்தவநதவ முமன று
 நயஞான மீல்தரும நதரும மனமே
 ஆணெ தருண ஞான மீலா த்தவமே செய தல

அழகநவி தகவுதவிமாமுனன ஆம
 மரணமுதுஞான: ி ராததருமக்க
 மறுவுள்ளமணியாகவிருகருமெனது
 மோனமுதுநதவமுனிவரமுன்னநதானே
 முயறசியுடனகண்ட நிரதமுறைமையாமே

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus they say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

A STANZA.

வினமணிவிநகையினனடி காறகண
 வினமணியியடுவணடியவாதி
 தனமமடுயேதானருசேநதமே
 வினமுறைவேண்டானமுறைவேண்டிம

The lustre of the eye, as instantaneously as a flash of lightning, darts its sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.

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TRIPLETS.

துங்குளுளவீராயநிவணபபரதருககர

சங்குளத்தருமமுடைமைதமதே

யிங்குளமவேறாயிவண

நாமமுளநிறகுமறமேதுவளா

தமமுளரதங்குமதுவேநிவணயா

நமமுளநேராயநடை

பாரவரையெல்லாக்கருடைமைபகுப்பே
 யேரவினரநீராயிசதியருவாய
 ஆரவிவெழுத்தமறம

*The proud vainly think within themselves
 that strict and equal virtue is
 their's alone and is found no where else ;*

*But say not that virtue rests only with yourselves,
 nor believe that it is the
 peculiar attribute of any, for she walks with an equal pace among us all :*

*It is the coparcenary possession of all within the bounds of the earth,
 that pearl of the clearest and most beautiful water and the exactest shape,
 that high-priced pearl virtue.*

COUPLETS.

நனமையறிவிந்நிலுமநனமையிற

றனமையெததனமைதரும - எது -

அறிவினினுநனமையுநனமையினினு
 மைகொடுகரும - எது

மநிலுமாகததனமையெததன

வயிராம வயிராந துலககினை நேரநனறைக

கயிரறறநலலோரகடகாபு - எது -

வயிராம வயிராததை துலககு

வதுபோலகருறறயிலலாதநலலோரநன

றைக்காததல - எது

நன நிகொளதீயசெயினனறியுநிகாதே

நனறுவிலிபெறநமபு - எது -

நன நிகெடுகையில்தடையதீமைசெயதலவவகைபபெறறநனநி
நிலலாதாயினனறு செயதலவவகைபபெறறநனநி யெப்பொழுதினு
விலிபெறுமெனறுநமபு - எது

பாவததினின நுமனலீங்ககுகமுறின-

பாவததினபேரறதைபபார - எது -

பாவரு செயததுடங்குகினற பொழுதினைசெயயாமநிறகினறநி
ருமனலுகமொன்பாவலியினபேரறதைக்கொண்பாய - எது

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பாரமேவு

மாந்தரபலமுறையினமீண்டிட்டுநூந

தாரமேவறமுள்ளறம - எது -

இவ்வுலகி னெருவகிய

மனிதர்பலபல முறைப்படி தகிறி தவாயிருப்பா
ராயி ஓம

புகழுமவா அலகடையுமற முள்ளறமே - என்று

*From knowledge proceedeth goodness, from
goodness knowledge; thus kind produceth kind.*

*As the diamond polisheth the diamond, so do
the unblemished virtuous pro-
mote goodness in others.*

*If evil be done that good may ensue, that
good is not stable; good is
maintained by goodness.*

*If thou have the fortitude to step in the path of vice and to forsake it; know
this to be the greatest virtue of thy nature.*

*Although men, addicted to the ways of this world, follow various instituti-
ons, inward virtue only is the virtue that exalteth to the stars.*

இவ்வறம்

ON DOMESTIC VIRTUE.

CHAP. V.

இவ்வாழ்க்கை On domestic life.

* இவ், lit. a house, signifies here the domestic state, and வாழ்தல் to live, not merely to exist, but to enjoy life, to prosper, to flourish: the direct meaning of இவ்வாழ்க்கை, therefore, is the enjoyment of domestic life, but it is generally used in this Chapter for the duties of domestic life; true enjoyment in any state consisting in the correct discharge of the duties of it.

I.

இவ்வாழ்வானெனபானியல்புடையமூவர்க்கு
நல்லாறநினைமகுவீண (க)

He for domestic duties is esteemed,
Who, firm in virtue's path, the virtuous aids
In life's three orders found.

“Domestic duties”—The commentators, agreeing that the foregoing Chapter applies to both the species of virtue of which the Author treats, consider this as the first of the First Part of the First Book, and all that precede it as in-

troductory.

“Three orders.”—There are four orders of life; as the man engaged in domestic duties belongs to the second, the other three only are here mentioned. Parimel-azhager thus explains these three orders and states the duties of the house-holder with respect to them :—எவன் யமுதவரா வார ஆசிரியனிடத்தின்கீண்டுதலுமவிர தவகா ததலுமர சியபிரமசரிய ரொழுக்கத்தா னுமிவனெவிட்டுவனதின்னக—சேன று மவையாஸவழிபடதவருசெய்யுமொழுக்கத்தா னுமுற நதது நதவொழுக்கத்தா னுமெனவிவர - இவருணமுனவண் யிரு

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வாயுமபிநாமதமேற கொண்டு கூறினார்வொழுக்கத்தென நிகர்வ முடியச செலு மளவுமசசெவ்விறகுப பசிகோயகுவிர் முதவிய வறருனிடைபுறு வாராம இண்டியுமருநதுமுறையுருமுதவியவவவ ரெ நிகர்வ வழுவாமற செலு ததுதவானவ்வாற நினை தவண்ணென ரு—The three persons here alluded to are—he who follows the rule of a Brahmachari, devoutly performing his duties and studying in the presence of his preceptor ;—he who, quitting his house, and repairing to the forest, follows the rule of austere devotion assisted by his wife ;—and he who follows the rule of mendicancy. Of these he mentions the two former from deference to the opinions of others. As the house-holder prevents hunger, pain and cold from interrupting the progress of those who have entered the paths of these orders, until their career is completed, and as he causes them to proceed without swerving from these paths, by assisting them with food, medicine and lodging, the Author calls him—AN AID STANDING IN THE PATH OF VIRTUE.

The four orders of human life are founded on the ordinances of the Smritis, but, to accommodate them to the exigencies of the present age, many primitive practices have been abrogated and those alterations, which, without express enactment, time ever effects in similar institutions, have tended still farther to

modify them. Though confounded by some European writers with the mysteries of ancient paganism, with the Mythraic and Eleusinian rites and the worship of Osiris and Isis, to which in truth they bear no relation whatever, these institutions partake as much of a civil as a religious character and are governed by rules, not framed by any individual or distinct society, but prescribed by codes, believed to have emanated from the Deity himself and to have been revealed for the guidance of mankind universally. Among the Hindus they constitute the basis of practical morality and the Author has, accordingly, devoted the whole of his First Book to the two principal, illustrating their respective virtues and duties and occasionally adverting, as in this verse, to the others. Although, therefore, the two last orders have been particularly noticed in the remarks on a previous chapter, I shall, at the risk of some repetition, here take a concise review of the whole, quoting the original Smritis as my authority for the variations which will be noticed between the ancient and existing law respecting them.

As introductory to the subject, it is necessary to notice the *A'chárah*, (சாஸ்திரம்), or general rites, ordained by the writings considered by the Hindus pre-eminently *sacred*, on which the primitive and, among the better informed, the practical religion of India is founded. Among these the thousand ceremonies to a thousand deities invented of old by the Pauránicus, the reveries of the philosophical schools, and the various superstitious practices, derived from the Tantras and Ágamas, or introduced by the founders of the modern sects, are of course not included: of the Pauránica and Tántrica A'chárah, the reader will find an ample explanation in the Nirnaya-sindhu

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and the Cála-madhaviyam; works easy of access, to which, therefore, he is referred.—These rites, derived in part from the *Srutih*, (சூத்ரம்), or *Véda*, the *Scriptures*, believed to have been revealed directly by God himself, and in part from the *Smritih*, (சும்தி), the *Law*, revealed indirectly through the primitive sages, in whose institutes it is embodied, are denominated respectively *Srautam*, (சுரூதம்), and *Smártam*, (சுமர்தம்). Each rite has its appropriate ritual, consisting of prayers, hymns and portions of the Véda chaunted or recited; the principal difference in this respect being that the service is considerably longer and more varied in the Srauta than in the Smárta ceremonies.

The 'Srauta rites are not numerous; those ordained by the Scriptures consisting principally of the following.—**ĀDHĀNAM**, अ॒ध॒ना॒म, from the root अ॒ध्, which with the inseparable preposition अ॒ means to place, establish; the consecration of a portion of the fire lighted during the marriage ceremony for the celebration of the several 'Srauta rites. This should be done by the Grīhasthā on entering that order, and repeated as often as the fire then lighted, which ought to be carefully preserved, may be extinguished: in the former case it is called *Apurvādāhanam*, in the latter *Vachshinādāhanam*. The rite consists in placing the fire, while prayers and holy texts are pronounced, in a circular form to the west of an oblong space of earth raised a few inches from the floor, and forming a kind of altar on which are disposed the pots and other materials used in the oblations. When these are offered, a portion of this fire is arranged in a semicircular form to the south and another to the east: these are called jointly *Trétagni*, त्रे॒त॒ग्नि॒ः, the three fires, but according to some authorities the first should be so divided as to make five fires, on the whole, which are then denominated *Panchāgni*, प॒ञ्च॒ग्नि॒ः. The dimensions of these fires and the altar are precisely stated in the Sūtras, or collection of rules for ceremonial observances, but the several schools to which these belong differ much with respect to them.—**AGNIHOTRAM**, अ॒ग्नि॒हो॒त्र॒म्, from अ॒ग्नि॒ः fire and हो॒त्र॒म् an offering, an oblation in fire of raw rice and milk, offered twice a day, in the morning and the evening. It is of two kinds *Nityāgnihōtram* and *Cāmyāgnihōtram*, or perpetual and voluntary; the latter is performed to obtain some object and the offerings are various, being rice-water when made to acquire land &c. This rite, the *Āpāsana*m and the initial ceremonies of the *Vaishva-dēvam* and 'Sradhānam, and, generally, all oblations of inanimate substances in fire are designated by the common term *Hōmam*, हो॒म॒म्, from the root हो॒ offer.

The preceding are daily rites; those hereafter enumerated periodical.—**DARŚA-PŪRNA-MĀSAU**, द॒र्श॒ण॒पू॒र्ण॒मा॒सा॒म्, (this compound is an instance of what the Sanscrit Grammarians call *Virodhi-lacshana*, like *lucus a non lucendo*, being composed of द॒र्श॒ण॒म् seen, a term denoting the day of the moon's change when actually it is not seen, पू॒र्ण॒म् full, and मा॒स॒म् the moon); oblations offered on the first day after the new and full moon, consisting, in the former case, of a

rice or barley cake in the form of a tortoise to Agni, fire, and of milk and curds to Indra, the firmament, and, in the latter case, of similar cakes to Agni and Soma, the moon, and clarified butter to Brahmà under the title of

Prajapati, the progenitor. This rite is preceded by a fast on the evening of the new and full moon, wild roots, seeds and similar productions being permitted to be eaten during the night.—NIRU'DHA-PAS'U-BANDHAH, நி ரு தி உ ப ஸ ன ஹ ன ன ன, the annual burnt offering to Indra and Agni; this rite forms part of the Soma sacrifices and, as performed by the Smârta and Vaish'nava sects, the animal is actually killed and eaten; by the Mâdhwa, sect a figure of wheat is formed which is substituted for the living victim.—SOMA-YEJNYAH, ஸ ஸ ன ய ஜ ன ய, from ஸ ஸ ன ய the moon and ய ஜ ன ய a sacrifice, because the drinking of the Soma-rasah, ஸ ஸ ன ய ஜ ன ய, or juice of the moon-plant, forms one of the principal ceremonies; these are solemn sacrifices or burnt offerings seven in number. As one ought to be performed by every householder once in a year they may be called indispensable sacrifices; if, however, either the Agnish'tomah, அ ஹி ஸ ன ன ய ஜ ன ய, or Atirâtrah, அ தி ர ன ன ய ஜ ன ய, be offered once in a generation the law is considered to be fulfilled.

All the foregoing ceremonies ought to be performed by all house-holders of the three higher castes, and, if omitted for three generations, a *Práyaschittam*, உபாயத்தீகம், or expiation becomes necessary to prevent, not an absolute excommunication, but a degradation in rank. In fact, however, in southern India at least, these rites are never performed except by Bráhmans, and by them so far only as to keep within the letter of the law, being frequently entirely omitted for two generations together and performed in the third, or even for three and an expiation made in the fourth. Unless the hearth be consecrated by the A'dhána rites none of the 'Srauta ceremonies can be performed; if this have been done, the Agnihótram principally and Dar'sa-púrú'ánásau ought to be strictly observed, the others are less incumbent; if all have been neglected, an expiation must be made, either by the party himself, or by his son, or other representative, previously to the offering of the first Sráddham to his memory.—The *SATRA-YEJNYAH* உசுயஜீ (the first member of the compound derived from the root உசு-*ś* signifies that which endures long or becomes protracted); solemn sacrifices or burnt offerings, which, as the performance of them depends on the will of the offerer, may be termed *optional*. They are numerous, exceeding a hundred, and differ from the *Sóma-yejnah* by being performed, not by one person, but by many, and the drinking of the juice of the moon-plant continuing for several days, instead of being confined to one. In both descriptions of *Yejnya* goats and sheep are the victims; but in the *royal sacrifices*, peculiar to the *Óshatriya* caste, as the *As'wa-méd,hah*, சுழெயஃ the sacrifice of a horse, various animals were offered.—*SWA'D,HYA'YAH*, உபாயபாயஃ, from உபாய *himself* and ஸுயா *establish*; the rite consists

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in the study of the *Véda*, and should be performed with reverential awe, the body being in a state of perfect purity, and the mind, abstracted from all extraneous objects, confined to the act in which it is employed. As it is prescribed by the 'S'ruti, while the rules for conducting it are laid down in the *Smríti*, is considered both a 'Srauta and *Smárta* ceremony.

Under the term Smárta are comprehended all usages prescribed or allowed by Law; those enjoined for general observance and which partake of a religious character are here noticed. The following, which with one exception are *daily rites*, are stated in the order in which they ought to be performed.—*UPANAYANAM*, உபநயனம், from உப *near* and னயநம் *causing to approach*; the reception or initiation of youth by investing them with the *Yajnyopavitam*, யஜ்ஞோபவீதம், or sacrificial thread and communicating to them the *Gáyatrì*, ஞாயத்ரி, or most holy text of the Védam, inculcating in short but expressive terms the unity of the Godhead. This ceremony is considered as procuring for the object of it a second birth, the *Gáyatrì* personified becoming his *spiritual Mother* and his instructor, ஞாயத்ரி, his *spiritual Father*. Hence the three superior casts, who are entitled to wear the sacrificial cord are jointly called *Dwijah*, ஐதுஜஃ, *twice-born*, though this term is now generally confined to the Bráhmans. The phrase *second birth*, according to the Smritis, applies to the commencement of knowledge in the soul, as *natural birth* does to the commencement of distinct life in the body; this proceeds from revelation, with which the newly initiated Brahmachári first becomes acquainted on the communication of the sacred text. The Upanayana ceremonies, which commence by the anointment of the head and the ablution of the whole body by immersion in water, greatly resemble the rite of baptism, as anciently practiced by the nations both of Europe and Asia, which was confined to adults, who were thought to have thereby attained to a state of regeneration.—*SANDHYA-VANDANAM*, உபசய்யாஜனம், from உபசய்யா a title common to three deities, namely *Gáyatrì*, *Savitri* and *Saraswati*, which, though all in the feminine gender, according to the Smárta tenets, are only different names of the sun at different periods of the day, and உபசய்யம் *worship, adoration*. The *Sandhyà* rites, which like all others are preceded by ablution, are performed daily at the three Sandhi, or sunrise, noon, and sunset, and consist of three parts; namely, the offering of the *Arghyam*, அர஘்யம், a libation of water poured from both hands united; *Jepah*, ஜெபஃ *prayer*, during which the *Gáyatrì* is frequently repeated; and *Upasthánam*, உபஸ்தானம், *adoration*, accompanied by the repetition of sacred texts, offered in an upright posture, in the morning towards the east, at noon towards the north, and in the evening towards the west. The Smárta sect performs these rites in honor of the sun as the most appro-

priate prototype of that being who is the sole source of light and life ; the Saiva and Vaishn'ava sects, to Siva and Vishn'u in the sun: the difference is immaterial, the intent the same.—*SAMIDĀDHA'NAM*, உலகி உபாயநம்; the daily offering of a billet of wood in fire in the morning and evening.—*Vivāhah*, உலகா ஹம், marriage; the initiatory rite of the domestic state, of which the succeeding Chapter more particularly treats. One of the principal ceremonies is the lighting and consecration of the fire called from the following rite *Aupāsana-dāgnih*, ஓனபாலநாமி, with which, agreeably to most authorities, the several Smārta rites only ought to be performed, but which, according to Cāttyāyana, who differs in many points from the rest, should be used for all domestic purposes.—*AUPĀSANAM*, ஓனபாலநம், a derivative from உப *near*, and ஈ லநம், *being, remaining*, signifying *attendance; service*; oblations of raw rice offered morning and evening in the domestic fire after the conclusion of the Agnibōtram, when this rite is performed.—*TERPANAM*, த உப உணம் from து உ to *fill*, literally *that which satisfieth*; daily libations of water poured from the right hand to the deities, to the primitive sages and to ancestors, offered in the morning or midday after the Sandhyā has been performed.—*VAISWA-DEVĀM*, வெவ ஸு தேவம், a derivative from உலு *universal*, and தேவம் *God*; this rite consists of two parts, namely, daily oblations, at the time of the regular meals, at noon and in the evening, of dressed food and clarified butter to the household Gods, the number and names of whom differ in different authorities, and of similar offerings to spirits; the latter is called *Bhūta-bali*, உருதலி வி.—*Ātithyam*, அதித்யம், a derivation from அதித்யம் *a stranger guest*, either from the root அதி *arrive*, or from the privative அ and தித்யம் *a lunar day*; the hospitable reception and entertainment in conformity with certain prescribed rules, of a stranger, or temporary sojourner, who should not remain an entire day of the moon. The house-holder, should seek a guest of this description, in addition to any others that may be invited, to partake of the principal meal of each day.

The periodical rites originating in the Smritis are as follows.—*SRĀDDHAM*, *சுரீடம்*, from a compound root formed by affixing the particle *சுரீ*, having no separate meaning, to *ஹ*, which then signifies *to reverence profoundly, worship zealously*; this term is applicable to any solemn festival, conducted according to the ordinances of the law with prayer and the repetition of holy texts, whether given to obtain some benefit, or in celebration of some periodical phenomenon, as the change of the moon, the entrance of the sun into a sign &c. In its special meaning, however, it is confined to the daily, monthly, or yearly ceremony, in honor of all the deities, and in commemoration of the patriarchs of mankind and the immediate ancestors of the offerer; which constitutes one of the principal characteristics of the worship of the several sects who derive their tenets from the Védas, and observe the ordinances of the Smṛi-

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tis; which, it is probable, gave rise to the funeral games of ancient Greece and the commemoration of the dead in the periodical Necysian, or Nemesian festival; which was the origin of the worship of the Manes and Penates among the Romans; and which at present forms one of the most remarkable institutions of China. The rite consists in a feast, to which not more than two guests can be invited on account of the deities, but any unequal number on account of ancestors, though the number is customarily confined to one for each, preceded by an oblation in fire and concluded by the *Pin-da-dānam*, *பிண்டாடாணம்*, or offering of a ball of dressed food mixed with clarified butter to the Manes. The daily and monthly *Śrāddham* are now seldom offered; but the annual rite is scrupulously observed by the higher castes and very generally, also, by the *Sūdra* tribes, and is invariably performed on the day on which the last ancestor of the family deceased.—*STHĀLĪPĀCAH*, *ஸ்தலபாகம்*, this rite resembles the *Dar sa-purn'a-māsau*, the offering only differing; it is introduced by a fast on the days of the new and full moon and concluded on the following by an oblation in fire of boiled rice prepared in a *small pot*, *ஸ்தலபாகம்*, in the *Aupāsana* fire. As the *Śrauta* rites take their origin from the consecration of the domestic hearth, so do the *Smṛta* from the celebration of marriage: none of either description in which an oblation is offered, except that to the domestic Gods and that which commences the *Śrāddham*, can be

performed unless the wife be present and assisting; during her absence they are intermitted and an expiation is made on her return, and on her death they cease altogether, until revived by another marriage. After the celebration of the initiatory ceremony, all the rest ought to be strictly observed, a slight expiation being required for their intermission for a single day, and, if neglected for two months, one more severe; but, notwithstanding the injunction of the law in this respect, the whole of these rites are often neglected with the exception of the annual Sráddham, previously to which, a general expiation is made for the omission of the rest.—All the Smárta rites may be performed by Súdras, but it must be either without the repetition of any prayer or text, or with prayers and texts from the Puránams,

In enumerating these rites I have followed the prevalent authorities; in practice great difference will be found to exist with respect to each of them, occasioned by the varying tenets of the six schools by which the rites of the Sruti and Smṛiti are taught. Thus, according to five of these schools, the Sandhyāvandanam should commence so as to finish by sun-rise and the other ceremonies, the Agnihōtram and Aupásanam, should then proceed; but Cātyáyana, the Sútracára, or founder of the other school, teaches that the latter should take place in the middle of the former rite, part of the ceremonies being performed before the oblations are offered and part afterwards. The Smṛitis, also, not infrequently vary in describing the same thing; an instance of this is afforded by the enumeration of the *six acts*, *ஷ ஸ்ரீ க்ரீ ஸ்ரீ ஸ்ரீ*, in which all the daily rites

whether Śrautam or Smārtam are included, as stated in the following texts. In the first of these verses, which is cited from the ancient text-book of Gautama, no prayers, except those of the Sandhyā, are noticed, nor is any mention made of the worship of the Gods, by whom are meant Śiva, Viṣṇu and their several incarnations; in the latter, from the Parāsa-smṛiti, revealed for the guidance of the Cali-yuga, these are distinctly stated to be included in these six indispensable observances.

ஸந்யாஸ்யாநம் ஜபொஹொஜிஃ ஸ்யா ஆநாயஃ ஶி சூதவ் உபஸா
 சூத்யொஹெவஸூஹெவஃ உஜபுகஜிஜாணிஜிநெஜிநெ

Bathing, prayer and the other ceremonies of Sandhyā, oblations in fire, libations to the manes, the hospitable reception of guests, and the offering to the house-hold Gods; perform daily these six acts.

ஸந்யாஸ்யாநம் ஜபொஹொஜிஃ ஹெவதாநாம் உபஸுஜநம்
 சூத்யொஹெவஸூஹெவஃ உஜபுகஜிஜாணிஜிநெஜிநெ

Bathing and other rites of the Sandhyā, prayers, oblations, the worship of the Gods, the hospitable reception of guests, the offering to the house-hold Gods, perform daily these six acts.

THE ORDER OF BRAHMACHÁRI, *బ్రహ్మచారి* యాచార్యుల వ్రతం, commences with the performance of the Upanayana rites, when the young student is invested with the sacrificial cord and is required to perform the Sandhyāvandanam, the Samidáhánam and the Swádhyaiah. Of this order there are two distinctions.—First the *Naish'thichah*, *నైశ్చిక*, or *perpetual Bachelor*, who continues such the whole of his life, or passes from it direct, without entering the second, to the third or fourth orders.—Secondly *Brahmachári*, *బ్రహ్మచారి*, *simple Bachelor*, who marries and enters into the second order when the term of his studentship is completed: his whole occupation ought to be the study of the Scripture and the Law in particular, and of science in general, and a strict observance of celibacy is his undispenible duty. The first of these distinctions is abrogated in the present age; but it is still lawful to pass direct from the first to the last order, and this in particular is the practice of the principal Gurus, or chief Pontiffs of the Smárta sect, their founder, Sancaráchárya, having proceeded a Brahmachári at the early age of seven years and a Sanyási at eight. As in fact the first and the last of the four great castes only, the Bráhmans and the Súdras, are at present recognized in Southern India, the Cshatriyas and Vaisyas, if they ever did exist in these countries, being now extinct, though there are still some tribes who claim the second title, the order of Brahmachári is virtually confined to the Bráhmans. Among them, also, the strict rule, that the Brahmachári shall study in the presence of his teacher, that is shall reside in his house and, like an apprentice with us, per-

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form all appropriate services, is scarcely ever observed and this order, therefore, though not formally abrogated may be considered obsolete. It will be observed that Parimèl-azhager seems to consider this as well as the third order as abrogated, as in the preceding extract from his commentary he ascribes the mention of them by the Author to deference for opinion.

THE ORDER OF GRIBASTHAH, ഗ്രീബാസ്താഹ, commences on the marriage of the party and his establishment as the head of a family, and like the former has a two-fold division.—First the *Yáyavaraca*, யாயாவாக, who performs the *Aupásana* and other *Smárta* rites generally, but not the *Srauta* oblations or sacrifices, the *Agnihótram*, *Yejnas* &c.; such a householder has no fixed means of livelihood, but supports his family by receiving alms, gleanings and similar means. There are four distinctions, namely the *Dwádasáhica*, டுவாடசாஹிக, the *Shadáhica*, ஷடாஹிக, the *Tryahica*, த்ரியாஹிக, and the *Ashwastanica*, அஷ்வஸ்தானிக, who differ from each other in gathering supplies for twelve, six, three days and one day only; the last term may be rendered *he takes no care for the morrow*. With the exception of the first, which is confined to *Bráhmans*, or to religious persons of other castes who are permitted to marry, these are now abrogated.—Secondly the *Sálmah*, சாலமாஹ, the substantial house-holder common to all castes, of whom the present Chapter especially treats and to whom the remainder of this work, as far as translated, generally applies. He ought to perform all the *Srauta* and *Smárta* ceremonies, but above all hospitality both to strangers and friends and charity towards all men in need are his special duties: in the following extract from the commentary of *Vijayánéswara* on the code of *Yájnyavalkya* the character of the *Sálmah* is concisely described.

ஐ ப் க ஜி ஜ யு க் க் டெ ஜ ஜி வ க் க் ஜி ஜி ஹ ஸ்ராஹி

யந யாநு யு டெ சதா டெ காநு உ தி தி ஸா ஹிநி

He is a Sálmah who performs the śhát'carmá (six rites, namely, offering sacrifices or causing them to be offered, reading and teaching the scriptures, making presents and receiving them), who possesses slaves, and four footed animals, who has a house, a town, wealth and store of grain, and who follows the customs of the world.

THE ORDER OF VÁNAPRASTHAH, வானபிரஸ்தாஹ, was likewise of two descriptions.—First, the *Ságnih*, ஸாஹிநி, with a fire, who retiring with his wife, continued to perform all the rites, *Agnihótra*, *Aupásana*, &c. like the *Sálmah* *Gribasthah*, except the *Srauta* sacrifices, the *Sóma-yejna*, *Satrayejna* &c.—Secondly, the *Niragnih*, நிராஹிநி, without a fire, one who retired alone, his wife being dead or remaining in the family residence with her children, and performed neither the oblations to fire nor any other of the *Srauta* or *Smárta* rites, except the *Sandhyá*.

THE ORDER OF SANYĀSI, உந்நாஸி; of this four distinctions are noticed.—First, *Cūṭichakah*, சுஞ்சுகா, who dwells in his own town and eats in the houses of his relations.—Secondly, *Bahūdakah*, இஹூகா, who dwells in a town to which he does not belong and collects his food from house to house.—Thirdly, *Hamsah*, ஹம்ஸா, who, also, collects his food from many, but never sojourns longer than three days in one place. These retain the lock on the crown and the sacrificial cord and carry a triple staff

(*tridandam*).—Fourthly, *Paramahamsah*, உபாஹம்ஸா, who wanders from place to place like the preceding, but has the lock of his crown shorn, does not wear the sacrificial cord, bears a single staff (*ēcadandam*), and performs no rites whatever, religious or civil, not even repeating the *Gāyatrī*.

The following texts state the abrogation in the *Calī-yuga* of the *Naish'thica* *Brahmachāryah*, the order of *Vānāprasthah* and various practices permitted and even enjoined to the *Grīhasthah* in former ages. The first occurs in various commentaries, the work itself like the *Bṛīhan-mānavam* and other text books, to the title of which the epithet *bṛīhat great* is prefixed, not being extant.

BṚIHAN-NĀRADĪYA.

உஜாநாஸி யா நஹிகா நஃகஜைவ ராஜயாநாணம்
ஜிஜாநாஸி உபணாஸுகநாஸுஞ்சியஜிஜூயா
ஜெவநாஸுஸுதொதகிஃஜியா உகெவஸொய்யஃ
ஜாஹஜாநந்தயாஸுராஜெவநபுஸாஸுஜிஜூயா
ஜிகாஷதாயாஃகநாயாஃஉநஜிநந்ஜாஸுஜ
ஜிவ்காவுஜுஹஜய்யுநாஜெயாஸுஜெயகௌ
ஜஹாபுஸாநஜநஞெயாஜெயஸுதயாஜவஃ

ஊஜாநயஜிஜாநகவி யா ௨௨ உஜிபாநா ஊரூஜிநிஷிணை :

Voluntarily voyaging by sea, the carrying of an earthen water-pot when a house holder;

And the marriage of twice-born men (Brāhmans, Cshatriyas, and Vaisyas) with virgins of a different caste;

The raising up seed by the brother of a deceased husband; and the killing of a cow to treat distinguished guests;

The offering flesh in the ceremonies to ancestors, also, the order of Vānaprastha,

And the giving of virgins, who have before been given in marriage, to another husband;

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Continuing in the order of Brahmachāri for a protracted period, the sa-

crifice

The

*of men and of horses,
going the great road northwards,*

until death ensues, by way of penance,

*the sacrifice called Gómédha (in which a cow was the victim) ;
 These laws the learned say are abrogated in the Caliyuga.*

NOTE. The prohibition of carrying of a water-pot mentioned in the first line is by some stated to apply to the Brahmachári, but it is more generally understood as forbidding the use of earthen vessels, except for cookery, and the Bráhmans accordingly use them for no other purpose.—Mad. hypercam, which occurs in the third line and is rendered to treat distinguished guests, is composed of madhu, മധു, honey and percam, പേര, mixture; this ceremony consists in presenting to the son-in-law at a marriage, to a priest at a sacrifice, or to the prince or other superior at an entertainment, a preparation of milk, curds and clarified butter sweetened by honey, and flesh meat; by the ancient law beef is directed to be used on these occasions, and at present the person by whom the offering is made presents it with the word Gau, the cow, to which he who receives it replies utrijata, let her be released.

All the particulars mentioned in this extract are universally admitted to be peremptorily abolished and should, therefore, never be practised; such is the case, also, with respect to primogeniture, the drinking of spirituous liquors, the re-admission of deadly sinners after expiation to communion, the loan of a wife for the procreation of children, the indiscriminate receipt of food by a religious persons, suicide in old-age by falling from a high-place or into a fire &c. Many practises, though for bidden by some authorities, are countenanced by others and continue, accordingly, wholly or partially in practice; such are, the slaying of Bráhmans when violent aggressors, the purchasing of a son for adoption, re-union after expiation with a woman forcibly violated, pilgrimages by house-holders to distant holy places &c. :—among others is the order of Sanyási, and the performance of the Agnihótram, as mentioned in the following extracts,

NIRNAYA-SINDHU.

சுயீடுறாகுமலாவும்ஹம்ஸநாஸம் உயடுஉசுகம்
 டெவராஅஸுதொதகீங்கடுவணஉம்உஹஜபெஸ
 உ

*The Agnihótram, the sacrifice of a cow, the order of the Sanyási, the use of flesh meat in the ceremonies to ancestors,
 And the raising up seed by a brother-in-law; these five are abrogated in the Caliyuga.*

VYĀSAH.

உதவாய்புஜுஸுஹஸுராணி உதவாய்புஜுஸுதாதிஉ
 கடுய்யபிஷாஸிஜம்இதலாசுதாலநியுஹ?
 ஸநராஸுபூநககீஹொஜாஹுணைநலிஜாநதா

When the four thousandth and four hundredth year

From the commencement of the Caliyuga shall have passed, the taking of the three fires (Agnihótram),

And of the order of Sanyási shall not

be practised by intelligent Bráhmans. NOTE. ' applies to

The commentators explain that the abolition with respect to the Agnihótram the use of the whole of the Smartágni, or fire prepared for the Aupásana rites, in the performance of the Srauta ceremonies; accordingly the practice in performing the A'dhánam now is to take part of the fire, *Ardhádhánam*, and not the whole, *Servá-*

dhánam, as in former ages: with respect to the Sanyási the extend to the triple staff only, which is not now in use.

DE'VALAH.

prohibition is understood to

யா உண் னு ஹா ரொ ஹீ யா உ டு டி : உ ய க் க தெ
உ ள றா ளு ள் லா யி றெ றா ச் று ள் லா தா ளு க் க ய் யா ளு க் கெ ள யா யெ

As long as the distinction of castes shall last, as long as a knowledge of the Vēda shall prevail,

So long the order of Sanyási and the oblation to fire shall continue in the Caliyuga.

All the religious orders are by the words of the law exclusively confined to men, with the single exception of the case of the wife of the Sāgni-
 vanaprastha; instances occur, however, in various writings of the ex-
 istence of female recluses distinct from those thus permitted to accompany
 their husbands in their retirement; the former of these are called *Srāmānī*,
 ச்ராமணி, *the wives of devotees*, the latter *Sramanī*, ச்ரணி, *female recluses*.
 But, though the latter are not generally authorized by the Smritis, Menu in a
 single instance mentions an order of this kind (see the 363rd verse of the eighth
 Book, (Ash'ádhyáyam), where the term *ஆலுஜிதாலு* with women who
 have forsaken the world; is paraphrased by the commentator, and probably
 with correctness, as they are treated with no respect, being classed with pub-
 lic singers, slaves &c. *அள ஆலி இலுஜிதாலு* with females de-
 voted to celibacy of the *Bauddha* sect. In the narrative poems, however, the
 single female recluse is not unfrequently noticed with great respect: Rāma
 and Lacsmanā, for example, while on their journey towards Cishcinda after
 the loss of Sitā, are received by a woman of this description, the resident of a
 hermitage near the sacred pool Pampā. The following extract from the close
 of the *Aranyaca-cāndam*, ச்ராமணிககாலை, of the *Rāmāyanam*
 of Vālmīci describes this interview: the questions here put by Rāma to
 this female are those appointed by the *Sāstras* to be addressed to Rishis
 and Devotees on saluting them, and are used, therefore, in speaking to such
 personages in various instances in this poem.

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RĀMA'YANAM.

தென லுஜிதாலு
 க

உபாயாஜிதாலுஜிதாலு
 உ

சு உலுதா. த தலுசு லுஜிதாலு

சுஜி

க ஶ்ரீ க்ரு

மந்ருமந்ருதிரஜாலஹவா ஶாந்ருஶாஷி
ணி

*When they
take;*

(Rāma and Lacshman'a) arrived on the west

bank of the Pampà

*They saw the
They, having*

pleasant hermitage of Sabarì.

arrived at the hermitage and behold it surrounded by

trees

*And exceedingly pleasant, approached the presence of Sabarì ;
And the devotee seeing them arose and, reverentially joining her
hands,*

*Grasped the feet of the wise Rāma and Lacshman'a
And presented them with water for the feet and to drink, and with all
other things according to the ordinance.*

*Then Rāma addressed the devote woman, who practiced the austere
penance, and said,*

“ Are all obstacles to thy devotion removed ? doth thy penance prosper ?

Opituent ! are thy anger and thy meals alike regulated ?

Are all thy religious duties fulfilled ? is thy mind content ?

*O woman of gentle speech ! hath the service thou hast rendered to thy
teachers been productive of benefit ?”*

From this it would appear that though Nuns are no longer to be found in India, more than one description of them existed in ancient times; the institution of them, therefore, during the dark ages in Europe, was in all probability not so original, as on a cursory consideration of the subject, it would seem to be.

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What has hitherto been said relates to these orders, as founded on the

ordinances of the Smritis and received by those sects whose faith originates in the Védas. By the Jainer only two orders of life are admitted; the Diganbara, divested of all mortal infirmity and affection, not being

considered to belong to this world. These have been already noticed by the terms *Śrāvakah* and *Yóger*, or *Yeti*, the *Laity* and *Clergy*. Some of their characteristic distinctions are contained in the following extracts from two Tamil works in repute with this sect, to which another, containing a concise account of the duties of the four Smárta *Āsrautas* is prefixed, for the sake of more immediate comparison.

ĀRIVĀNANDA-SIDDI.

சுவிதிகையுணபிசைசாரகலியோதந்நாசயன
 ிவ்விடெறவேபுலனவென நுமுபடுபாழுகூநனலிடடையிலே
 மலிவ நுபிரமசசாந்ககிரவுணனமாற நிரியனனே
 யவ்வந ததளவிநிலவாடுதான நுதபபிலருநாடு
 தீயகொவ்விடெபாயகடகாமமற நிலலறஞ்சேரநதவரதாந
 தூயதுறவருடனமூஉரதேவரகடொலபி தூகக
 டாயநநபாலரமவணவியாநதகரதநதைதமர
 டூபுமவி ருததரகதியககாததிலரககீழநாடு

இனியோ தன மவிட்டுசகாகா தியுணமுயகி ருந ஸூரிடடை
 பனிடெயி றனலி றபொருந திப்பருசாகிசிப ற ஸூடைத்தாயக
 கனிமிசூகான ததுறை நஸைதமபுலவணககடி ந ஸூரினறே
 தன்புற லவானபபிர ததோரலிலலிடி ற றுழநர்கே

சேரக தலிகை நூலொழி ததென ஸூருசேர துகிறெ லாடெடுதகுப
 போந தகலிலலொ யோ திமுபபோ டி துமபுன்ன முமுதி
 யாரந தநன னிடடை களசெய துபிரமமார பபண மாகிபபிசகை
 சாரநதசநநியாசத திலைவபொன துதயபி ற ற ருநரகே

*Wearing a single lock on his head, eating
 sleeping on the ground, improving in science,
 that which is procured by alms,
 subduing completely his senses,*

*meditating on the deity thrice a day, abstaining from food during the night,
 and the use of oil; if a Brumachári, who should be free from all delusion,
 fail in any of these observances a cruel hell will be his portion.*

*Free from criminal slaughter, from falsehood, inebriety and irregular
 desire, one attached to domestic duty should protect those devoted to religi-
 ous observances in the other three orders, together with the Gods, the ancient
 manes, those in the relation of mothers, children, wives, or fathers, the
 blind, the aged, and the poor; if not a profound hell will be their portion.*

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*Renouncing all delicate food, eating vegetable productions only, constant-
 ly meditating on the Deity, enduring cold and heat, kindling around them five
 fires, retiring to a wilderness abounding in wild fruits, restraining their five
 senses, and leading a solitary life; if the Vánaprastór forsake the state to
 which these duties belong, the lowest hell will be their portion.*

Removing the lock from the head and the sacred cord from the body, wearing a tawny cloth, carrying a staff, studying appropriate sciences, bathing thrice a day, being always engaged in the profoundest meditation, giving all to the Deity, and living wholly on alms; these are the duties incumbent on a Sannyási; in which should he fail, hell will be his portion.

THE OBSERVANCES OF THE SRAVACA.

ARUNGALA-CHEPPU.

பெரியகொலிபொய்களேவாடுகாமம
பொருஷிவனாதலோடைநது
வரைப்பாயதநீபபுகுதலாருடலென்ன
வுரைப்பி னுலகமயகரு

மயககாரவருசேறறமுடையாராயேதத
றியகருடைதேயவமயகரு

மாசனடமாரககத்துநினராபபூசித்தல
பாசனடமுடமெனல

உண்டமருகதோடுறையுருபகரணவ

கொண்டியத்தனகாவதம

The slaughter of animals with perfect senses, falsehood, theft, irregular desire, and the accumulation of wealth, which are the five heinous sins.

Throwing oneself from a mountain or into a fire, and bathing in sacred rivers; these are called worldly delusions.

Worshipping Gods subject to delusion, partiality, or anger; this folly is delusion respecting the Deity.

Honoring those as saints who pursue a faulty path; this is heretical folly.

To furnish food, physic, lodging and all needful aid to holy men, are the four special duties of a house-holder.

ĀRĀNERI-CHĀRAM.

பிசையுமைய முயிடடுபபி நன ரூ
நிசசலி நோககா துபொயயொரி இ - நிசசலுவ
கொலவாமைகா ததுககொடுதி. துண்டவாழ்வடுத
யிலவாழ்ககையென னுமியலபு

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விருத் துபுறந தரான வேளாண்மைசெயயான
பெருநதககவரையுமடுபனா - மிநிந துபொயக்
கல்லான கடுவிவிறமேறகொண்டொழுகுமே
திலவாழ்ககையென பதிருள.

Alms to holy men and to the poor; never to behold the wife of another; utterly to eschew falsehood; to keep oneself from slaughter; and to eat after giving food to others: so to live, is declared to be the essential nature of domestic duties.

He who receiveth not
honor the truly worthy,

guests hospitably, who is not generous, who doth not
or avoideth not sin by forsaking the world; by thus

acting is said to darken the domestic state.

OBSERVANCES

OF THE KEPL.

ARUNGALA-CHEPPU.

சேவிகை முதலாயை நவியையுமுறறத்திறத்த
நவியாயமாவிதமாம:

பறகுடுசெறறமேசறறநதேடரபபநு
முறறுசுறறகபபடும.

To refrain wholly from the practise of the five heinous sins, of which the destruction of creatures is the chief, is perfect devotion.

All mundane affection, anger, and connection with relations must be totally avoided.

ARANERICHARAM.

மெய்மைபொறையுடைமைமேமனமைதவமடகஞ
சேமகமயொனநினமைசுறகடைமை-நனமை
இறம்பாவிதநதநிததேவநடினன
வறம்பததமாநறகுணம

அறிவுக்கப்பெருக்கியாக்காரகீகதிப

பொறியைநதமயெவலுமவாயபொறறிச-செறிவிஞன
மனனுயிரோடிதததைததேகாணனஞானந
நவியையகடுகவது

Truth, humility, respect, devotion, temperance, impartiality, the forsaking of all things, retirement, benevolence, and pertinacious abstinence: the devotee who is endowed with these ten virtues possesses the highest qualities.

Constantly increasing in knowledge, and being divested of all selfish feeling, he ought to keep the five senses in subjection, but yet to cherish them, and thus, protecting all living, he should make wisdom flourish.

Slaughter, it will be observed is forbidden, to the Smárta Grahastha, as well as the Srávaca, but the acceptation of the word with the respec-

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tive sects differs materially. In the first case it is qualified by the epithet *criminal*, and applies to the slaying of animals by Bráhmans, except for sacrifice, and by other castes in any mode contrary to the established ordinances. In the latter case, where it is qualified by the epithet *great*, it extends to the destruction of animal life on any account, bloody sacrifices not being offered by the Jainier, and even to the use of vegetables, or vegetable productions in which the principle of life remains, such as roots of all kinds, fresh fruit and fresh grain; this, however, though not accounted meritorious, is partially permitted to the Srávaca, but wholly forbidden to the Yeti.—In this respect there is difference worthy of notice between the followers of the three religions which had their origin in India. Those who observe the ordinances of the Sruti and Smriti are permitted both to slaughter animals and to eat their flesh according to prescribed rules; the Bauddhas are forbidden to slaughter animals, but it is lawful for them to eat their flesh when slain by others; both the slaughter of animals and the use of their flesh are forbidden to the Jainas, who are, also, much more restricted in the use of vegetable food than the others. This distinction is the cause of a deadly feud between the last mentioned sects. The Jaina objects to flesh being eaten by the Bauddha as being contrary to the precept both are bound to observe; that is *अहंसा* अहंसा उपाधेति श्रुतिः, *to refrain from slaughter is the highest duty*. The Bauddha replies,—I incur sin only by slaying animals, not by eating their flesh when slain by others. The Jaina answers,—You incur sin in either case, for by using their flesh, you encourage those who expose it for sale in the market, and are, therefore, the primary cause of the destruction of the animals they slay.

The Brahmachári only is prohibited by the Smritis from taking food during the night; but this is forbidden generally to the Jainier, and the reasons assigned are that ants and other small animals cannot then be seen and might, therefore, be unconsciously swallowed with the food, and that Bhútas, Bétálas and other demons, who might cause defilement by eating out of the same dish, are then wandering about.

The *SRĀYACĀH*, ஸ்ராயாகீ, is of three grades; the *JAGHIANYAM*, ஜகிய்யம், the *MADHYAMAM*, மதிய்யம், and the *UTTAMAM*, உத்தியம். The first are the worldly sort who though professing the religion are scarcely considered as belonging to this community; the second are more strict in diet and correct in religious observance; the third, though still continuing in the marriage state, practise merely the same austerities as the Yeti. The second of these comprehends the great body of the Jaina Laity, and by them the following rules, in addition to those already stated, should be observed. They are collected from *Retnacaran'dacam*, ரெநாகரநடகம் the cabinet of jewels, the original of the Tamil abridgment quoted under the similar title of *Arungala-cheppu*,

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அருககநஞ்செய்ய.—Those things which a Madhyama Srāvaca should observe are as follows:—He should have a firm faith in Jinéswara, the Lord of the three worlds, who is crowned by a triple umbrella, and whose appearance is most glorious, placing, as it were, his feet on the core of the heart; he should be zealous for the truth; should consider virtue as the friend and sin as the enemy of life; should clearly comprehend the difference between heaven and final beatitude; when repeating his daily prayers and performing his devotion in the morning, noon and evening, he should offer libations of water, Arghyan, to the Divine Being only, who is worshipped by all living: he should practise four kinds of discipline, by never passing the bounds of the country in which he resides, by vowing the performance of good works, by fasting on alternate days and by honoring religious persons: on the four Paryams, namely on the eighth and fourteenth day of the moon and on the day of the new and full moon, he should observe a fast as strict as his strength will allow.—Those things he should avoid are:—inordinate care for worldly wealth: the several kinds of fear, namely the dread of this world and of the other, the dread of inability and of the discovery of the thoughts, the dread of death, of destiny and of disease: the desire either of living longer or of dying sooner: gambling, eating flesh-meat, drinking spirits, frequenting the company of harlots, hunting, seducing the wives of others, and theft, which are the seven causes of affliction: the offering of libations of water to the Sun; bathing during eclipses; worshipping the fire with various rites as a deity; prostration behind a cow; the consecration of precious stones, vehicles and weapons; bathing in the sea and in rivers, as a purification from sin; the dedication of mounds of earth and stones; suicide by falling from a mountain or into the fire, these and all similar worldly follies: also the superstitious folly of worshipping Gods, influenced by affection or aversion, for the purpose of obtaining special endowments; and the heretical folly of believing that to be the true path in which those walk, who are involved in the whirlpool of life, and debased by avarice and the destruction of creatures: eating of the fruit of the Fig-tree, the Arasu, the Al, the Callal, or the Ilandei, which all contain animalculæ, or of honey. Moreover he must not receive as Gods those that are not Gods, as Gurus those who are not Gurus, or as the principles of nature (tatwa) those which are not such; and he must abstain from three things, namely, from quitting his native place, from giving to others either weapons or tools by which life may be destroyed, and from excess in gratifying the senses, either in minor pleasures, as in smelling perfumes or listening to music, or in higher gratifications, as in eating delicious meats, or enjoying the society of beautiful women.

இவ்வாழ்வான *one who lives in domestic happiness, a house-holder*; composed of இல் a house and வாழ்வான the fu. pro. part. sing. in the masc. of வாழ்தல் *to live, flourish*.—என்பான *he may be called*; the

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3rd per. fu. sing. of என்தல் *to say*.—இயல்பு *nature, quality*.—உடைய *having*; the indef. part. of the appellative root உடை *possess*. அறம் *virtue* is here understood and இயல்புடைய, therefore, means *possessing the quality of virtue*.—மூவர்க்கு *to the three persons*.—நலம் *good*.—ஆறறிவ் *in the way*; the 7th or loc. case of ஆறு.—நின்றது *standing*; the gen: of நிறந்தல். The final ல of the preceding term coalescing with the initial ள converts it by Sandhi to வி.—அறவீன *an aid*.



II.

தி றந தூரககுந துவவா தவரககும்

இறந தூரககுமில்வாழ்வானென்பான றுணீன

Domestic virtue is to him ascribed, (உ)

Whose care befriends the pious and the poor

And aids departed souls.

“The pious”—by supplying both their own wants and those of their families, so as to prevent the interruption of their religious duties; “the poor”—by alms; and “departed souls”—by performing the funeral rites for strangers or for those who leave no relations to discharge this duty, thereby securing to them the attainment of happiness in a future state of existence.

Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not paid, is considered by the Hindus as peculiarly meritorious; for, according to their belief, in which they agree with the nations of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards it's destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this, or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

துறநதாரகும் *to those who have renounced the world; to religious men*; The pron. part. past of துறநதல் *to renounce, forsake*, in the masc. plu. and dat. case. This and the last term with which it is conjoined are instances of the 3rd. per. of the *v.* used as a part. — துவமாத வரகும் *and to those who have no sensual enjoyment, to the indigent*, the plu. of the neg. pron. masc. of துதல் which signifies primarily *to eat*.

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secondarily *to enjoy* by any of the organs of sense. — துறநதாரகும் *and to those who have died*; the same as the first term, from துறநதல் *to die*. These three terms are united by the conjunction உம repeated after each. — துவமாத வரவ *a house-holder*. — ஏனபான *may be called*. — துறநதல் *the protection*; this term is here, as in other places, used personally.

தன்புலததாசதெயவமவிருந்தொககரு
 னெனருவ
 கைமபுலததாரோம்பறவல் (ந)

Thine ancestors deceased, thy God, thy guest.
 Thy relatives, thyself; these cherished, know
 Of life the five great duties are fulfilled.

“Of life”—This is understood in the original, the “five duties” stated being those of domestic life, or of the second order; which, following the principles established in the preceded Chapter, may be referred to the sources, whence all virtuous impulse really derives its origin,—to the desire of avoiding pain or of sharing pleasure.

This couplet intimately corresponds with following, being the 27th verse of the Third Chapter of Menu “On Marriage or the Second order.”

ஓயதாதியிஜுகாநாஂலிசூதிரணாஜாதூநஸ்யஃ
 நநி உபதி உஂகாநாஜஂஹு உநந ஸஜி உதி

The Deity, his guest, his dependants, his deceased ancestors, and himself; He who does not duly maintain these five, though he breathe, lives not.

In the context to this verse are described the *PANCHA-MAHAYENYAH*, உஂகா? ஹாயசீரு, or five great sacraments, which it is incumbent on every house-holder to perform and for which he maintains his domestic fires. Each of these has reference to one of the duties prescribed by Menu and alluded to by Tiruvalluvar, and collectively embrace the whole of the daily rites; whether Sranta or Smārta, previously explained.—The first is that which relates to duty towards himself, and by which he acquires that perfect knowledge that enables him to maintain right and eschew evil; it is called *AHUTAM*, அஹுதம், un-offered, and is the same as Swādhyāyah, the study of the Scriptures. The second regards the duty of religion, it is called *HUTAM*, ஹுதம், offered, and consists in the oblations in fire in the Adhānam, Agnihōtram and other rites; it is the sa-

crament of the deities. The third illustrates the *duty* of benevolence, not merely towards relations and friends, but towards all animated beings; its name is *PRA-HUTAM*, பூஜூதம் *well-offered*, and it is performed by offering dressed food to living creatures; it is the sacrament of spirits, that is of *living spirits*, whence ensues animal life, not *rational souls*. The fourth relates to the *duty* of hospitality, it is named *BRAHMYA-HÜTAM*, ஆஹூஜூதம், *offered to Bráhmans and others*, and is explained to be the reception of guests with due respect; it is the sacrament of men. The fifth, which regards the *duty* owed to deceased ancestors, is called *PRA'SITAM*, பூஸிதம், *well eaten*; and is completed, by satisfying the Manes, either by the simple Terpana libation, or by the performance of the daily Sráddham.

தென்புலத்தார், from தென *the south* and புலம் *a place*, because the Manes are supposed to inhabit the southern regions, *ancestors*.—தெய்வம் *the Divinity*. This is a Sanscrit word, in which language தெய்வம் in the neu. and தெய்வம் in the masc. have the same signification; etymologists derive them from the word திவ்யம் *shine*.—விருந்தினர் *guests*.—உக்கல *relations*. The word means *propinquity*, but is here used personally.—தானம் *himself*. The final ல and ன are converted to ம.—என்று the ger. of

initial த here coalesce and
என்ற ல : it may here be

considered expletive.—ஆகவே *thus*.—ஐம்புலத்து, from புலம் as before, *in five places*: the obl. used for the loc.
ஐம் *five* and
ஆறு *the*

right way.—ஓம்பல் to preserve.—தலை, is the
 ல and த are here changed as before.

chief, lit. the head. The

IV.

அன்புமற னுமுடை ததாய் னிலவாழ்ககை
 ப்ண்புமபய னுமது (௫)

If love and virtue be thy
 constant guests,
 Domestic life is blest and
 finds in these

Its object and reward.

"Its object and reward"—The word here rendered *object* is பண்பு nature,
 quality, and is thus explained by Parimèl-azhager,—இல ராடகுமகணை
 மருடுநடுசான றுவா தவதி யிலநறங்குடை போகாமையின னபுடைமைப
 ன்பாயி மது As the duties of domestic life cannot otherwise be rightly and
 completely discharged, without mind, by the husband and wife, the possession
 of affection is an essential quality (or necessary condition, or main object).

The words with which the second line of this version concludes, not in the original, are added to complete the sense here indicated.

though

அன்பும் *love, affection.*—அறனும் *and virtue.*—உடைததாயின *if possessed;* compounded of உடைதது the 3rd per. neu. of the appellative root உடை and அயின *if,* the subj. of ஆதல் *to become.*—இவ்வாழ்க்கை *of domestic life;* a comp. from இவ *a house* and வாழ்க்கை *a derivative from வாழ்தல் to live, flourish.*—பன்பு *the quality, condition.*—பயன *fruit, benefit, reward.*—உம *and;* the preceding terms are united by the repetition of this conj. of which the first, to preserve the full force of the expression, may be rendered *both* and the second *and.*—அது *that is.* The connected version of the sentence இவ்வாழ்க்கை பன்புமபயனமது, the subs. v. being supplied, is—*it (virtue) is both the condition and reward of domestic life.*

V.

ஆறறினொழுக்கியறனிழுகாவிலவாழ்க்கை
நோறபாரினொனமையுடைத்து (—அ)

He who from virtue swerves not, but her path
To others shews, gained in
domestic life,

More merit
hath than the Recluse can boast.

“ Merit ”—The word in the original நோனமை means *religious merit*; the virtue derived from seclusion and penance. Tiruvalluvar, justly concluding that active virtue must be more meritorious in the eyes of the Deity, than the passive virtue of the recluse, here maintains its superiority.—His commentator, however, says,—நோறபாரகிலிககவரதமமயுறற நேர்யலவிலவவாழ வார நிலைபோறயி றையுறற நோயுமபொதுத்தவினமையினேறற பாரி இனமையுடைத தெனரூ *As penitents endure only the pains which they themselves suffer, and not, also, like those in the state of house-holders, the pains which others suffer, endurance is less in the state of a penitent, and, therefore, the Author says that their merit is greater than that of penitents.*

There is a work in Tamil, evidently of a modern date, entitled Magà-nidì-sùlamanì (மகாநீதிசூலாமணி), in which a couplet from each Chapter though the three Books of the Coràl is worked into a stanza addressed to Irangésara, the Deity of the holy-place of Srírangam, and to which a short story by

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way of illustration is appended. The verse selected from this Chapter, which immediately precedes the one here translated and, though differently expressed, is of the same import, is included in the following quotation. The intention of the example, which accompanies it, is to shew, that the merit arising from a due performance of domestic duties is so great, as to extend even to the casual connections of the party, and to induce the Gods to bestow their favors on those who have not only not conciliated them, but have worshipped at other altars.

பததுடனானவிலம்மபரகதிககாண்டேகிஞ

இததல்மேலாழ்வாநீரவகேசா - வித்தம

இயலபிணனிவவாழகலைவாழ

பவநினனபான

முயலவாருளால்லாநதவல் - எது

பி திராராதவன் இதவராதவன் ய.வி வி பூசை தனவணத தாகுகற்ற
 ஆடைய குடுமபந தாதுகுதையித தவவநதுவகை தேவனியகட
 யலுடனே வாழுக கிரகஜ்ஞனவ விவவாழககை சமுசாரி பஞ்சாககினி மத
 தியிடு ஸூசி முவநயிடுவீ தபசபண ஸூகிற் பெயரகளுகருந தவிமையான
 வடுனனது குமவிடுவீ திருவுளமபந நியருவிஞா - அநதருகாரணம - கரு
 சனூராழவாரிவவாழககை தபபாமனடநது தமககு நெருப்பிடு தவநையாக
 விருநதபதினூலுவிடடுளனாரககுமபதவிடுகாநிககுமபடிக்கூரிடபவாக்கன
 ருடராயசசிவனெழுநதருள - ஆநதபபதினூலுவிடடுடை யோருமபநஞ்சார
 ததி நிகனாகியவையிடடனவரர்கையிஞாற ருநதனைமுருவகைகடுகாமபப
 பிடிக்கவிவிலிவிடடுநூவைநமரியிருக்கெருடுமன ருழவாரி நிரபரமப
 தததுகடுக முநதருகுடுமனன் வபடுபாது ஆழ்வா ரீஸூரவந டெண்ட விஸூ
 ரன் சவகுசுகாராயுதபானியாயக கருடவர்களுடாய வநதுபதினூலுவிடடு
 டையவாகவி யுக டடவழைத்துக்கொண்டடுபோகப்படுப துபெற்ற ருநிலிவ்
 ததைவிடடுததுற வதததிவின நுநவசபணனியொருவர்களைகாடவழை
 துபடுபானடுபரிவிலிடுய உநதவநநிகாகி திதபாமனடநதநிகாஜ்ஞன நவச
 பண ஸூகிற் பெர்கவிவநதவநிமையான வடுனனதுடுசாவிலுவடுதவ நவாறு

The *Ashvār* (saint) who dwelt in this holy-place entered into the highest felicity with fourteen other householders, O Irangésara! because ever,—HE WHO LIVETH IN THE DISCHARGE OF ALL DOMESTIC DUTIES, ACCORDING TO THEIR TRUE NATURE, IS CHIEF AMONG DEVOTEES.

The house-holder, living according to the rules of his order and performing the five sacraments, by which the honors due to the manes and lares, the duties of hospitality, his own-self, and his family are maintained, is superior to those who practise austerities on spikes and needles in the midst of five fires: thus in this couplet he hath been pleased to declare his sacred mind. Of this the following is an example. While Canjenir *Ashvār* discharged without failure all the duties of domestic life, the bull-borne deity, Siven, was pleased to appear to offer to him and to fourteen other house-holders, who

had occasionally assisted him with fire for the performance of the rites of hospitality, eternal felicity. These fourteen house-holders, being of the Panchvātri sect of Vaiṭāṅger, said,—“ we will not seize on a branch of the brittle Muringei; we believe in Viṭṭunū only: go thou alone, O Aṣhwār, to heaven.” Then the Aṣhwār having entreated Iṣwaren, he appeared in the form of the eagle-borne deity, bearing the sancu and chucram (the ensigns of Viṣṇu), and taking with him the fourteen house-holders to heaven, they attained to a high state of happiness. There was not any taken with them, who had forsaken the duties of domestic life, and, retiring from that state, had addicted themselves to the practice of religious austerities; therefore, it is seen, that the house-holder who dischargeth fully his domestic duties is superior to those who practise austere penance.

In the 4th Canto of the Tēmbāvanī, பாஹாடசிப்படலம், Vīra-māmuni introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

நாடோறுபுகளிநதசெநதேனறகலியலிததனனரே
கோடுதுமரமுநதனவனைகடுகாடுததடுவெனரேயிவவா
நீடுதுமுனனுமுனனாமிதலசெயதுறவேயனபார
வீடுதுநாடுவொனனன்ஊமபிணினவவெழுதோ

காயொடுமரததததாறபோறகடிததுறவருணமவேஃசி
வேயொடுருககுமகாலிலினிழநதுதாமனாமுகனனரே
தீயொடுகுணமுமறரேருருசெவவுறசெயுததனனரே
தூயுடுவுணரவேயெனனசெசொறறிணனகுரவனமமர

பெறறறமனினதனலடுவொயிநாமவனவினாததசெநதீ
யறறறவொடிததனலீடமுனறதேபோலவேடகைப
பறறறவுணாததியுனமபறறியநசையிலவேநதா
விறறறவுதுதியெனரேவெனறவனரியகுசை

தீதிவாவிடமேவேணடிநசெணுலசெயதலவேணடுக
கோதிவாவனததுநதனவனைகடுகாணாதகாலிவகியுமவேமபோ
ரோதிவாடுநாழுகலிள்ளததியலிணவாகுமனறி

வா திராவிட ததாவிசாமைகதடுவெனருகசானடுருன

“ Is it preferable to present daily the honey-dropping fruits, or to offer at once the tree with all it's branches?” for, said the youth, “ the learned say that for the devotee to offer himself and all that he possesseth is perfect devotion.”

“ O thou who art possessed of pure knowledge” said the old man, “ whether as it preferable that a man, offering, as it were, the tree with all its fruits, should

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dwelt alone in the

wilderness, choaked with bamboos, and

attached only to the

practice of austere penance, or that he should conduct others involved in sin, in the right path?”

“ O excellent man who art adorned by virtue,” said the eminent Joseph, “ is it right, that, while a man is instructing others to assuage the fire of passion he himself should be exposed to be consumed by it, like a man whose own house is burned while he runs to quench the flames which have caught his neighbour's house?”

“ If thou art desirous of being where no sin is, thou must seek that place in heaven; even when retired to the wilderness, the asylum of innocence, the war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!” replied the Sage.

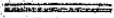
The argument is thus continued through many stanzas, the disenchanted Angel maintaining the superiority of domestic virtues and the youthful saint extolling the virtue of retirement. It concludes with the following verses.

பாறகலநெட்டெனனிப்பால்குளறுமபணபுள்விலால்
மேறகலநெடொளிரகதவெய்யோனவெயிலுமுன்னெளிததநிபம
பொறகலநெடுசுததநறறுபுணவியநதுறவுவாயநத
சாறகலநெடுயல்பையேறறுகதகுதியோவெனருகபாலன

தெருட்டருமுணர்வி நகானடுருனசேடலிதைதமுவிசசொலிவா
 ன்ருட்டருமுணர்வனபூகமருமபொறையிகைமற்ற
 மருட்டருமயநிர்மாடசிமபூயயினைருமுநதெதபொற
 பொருட்டருநாட்டிவிவைகுமபொகைதறகனிபுமனரு

“ Like milk mixed with water, which by deluting it decreases its natural properties, or like a lamp burning before the beams of the bright-rayed sun shining on high,” said the youth, “ are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion ?”

The Sage of lucid intellect tenderly embracing the youth Said ; “ As the stars surround the moon, may not benevolence, knowledge, affection, constancy, forbearance, liberality and other unillusive virtues adorn devotion though it be practised in a Country abounding in every species of wealth.



ஆறநிச in the road of virtue; the loc. case of சூறு a way, road.—
 ஒழுக்கி causing to proceed regularly, that is causing others to be regular : the ger. of the causal of ஒழுக்கல் to proceed regularly, to act according to rule.—அறம virtue.—இழுக்கா not slackening; this is the neg. ger. of இழுக்கல், which signifies primarily to pull, draw out, and, secondarily,

to attenuate by pulling, slacken.—இலவா புகை the householder; this term is used personally for இலவாழ்வான : many instances of similar substitutions occur in this work.—நோறபாநிச than hermits, recluses; an appellative from நோறபு penance in the 5th case or abl. of comparison.—நோனமை penance, also the merit or virtue obtained by religious exercises, either the act or the consequence of the act; it is a derivative from நோனறல் to be patient, to endure, whence, also, comes நோறறல் to perform penance.—உடைதது hulli; the 3rd per. neu. of உடை.



வையத்தவாழ்வாங்குவாழ்பவனவானு
 னையுந்
 தெய்வத்துள்வைக்கப்படும் (ய)

Who in domestic joy thus lives on earth
 May with the Gods, heaven's denizens, be ranked.

"May with the Gods—be ranked"—Either because of the great felicity they actually enjoy, or because they are sure of being rewarded for the perfect discharge of their duties by being received into the celestial abodes among the Gods. Perimèl-azhager inclines to the latter interpretation.—பின்னேயுந்
 ய்வாழ்பவனவானு
 னையுந்
 தெய்வத்துள்வைக்கப்படும்
 மென
 னு
 As he will hereafter enjoy the fruit of his virtue as a God, the Author says he may be ranked among the Gods.

வையத்த on the earth; the obl. the seventh or loc. case of வையம்
 the earth.—வாழ்வு domestic felicity.—ஆங்கு so; this term properly
 corresponds with அங்கு there, in that place, but sometimes, as
 in the present instance, it has the meaning of அப்படி so, in that
 manner.—வாழ்பவன் he who lives; the part. su. masc. sing. of வாழ்
 தல், used indefinitely.—வான Heaven.—உறையுந் that frequent: the
 su. part. of உறைதல் to crowd together, thicken, coagulate: உறைதல்
 is here used fig. for மொய்தல் to swarm.—தெய்வத்துள் among the
 gods; the fifth or loc. case sing. used in a plu. or general sense and
 formed from the obl. by உள் with the sense of the pre. on, but signify-
 ing properly the interior. The sentence வாழ்வாழ்பவனவானு
 னையுந் தெய்வத்துள்வைக்கப்படும், which

cannot be translated literally, may be explained by the corresponding phrase கூடுகையுள் தேவிகளை *the bees which swarm in the hive*, or தோட்டையுள் மரங்களை *the trees which cluster in the grove*.—வைக்கப்படும் *may be placed*; the inf. of வைத்தல் *to place*, compounded with the third pers. neu. fu. sing. of படுதல் *to suffer*, to form the passive voice.

ILLUSTRATIONS.

In adding the following illustrations, I cannot refrain from making an observation suggested by the fourth verse of the extract from the *Cūrmapuṣān'am*, as immediately connected with the subject of the succeeding Chapter.—The Indian moralists place the indulgence of the passion of love, abstractedly considered, among things wholly indifferent, and productive neither of vice nor virtue; they account it, consequently, in itself neither blameable nor praise worthy. In India, therefore, the feelings of nature have never been sacrificed on the altars of superstition, nor the primary command of the Creator to his creatures annulled by human institutions: the preservation of the established order of society is regarded as the guiding principle in regulating the intercourse of the sexes, and hence, besides the variation of national custom, every separate tribe displays some difference in this respect. Among all, however, celibacy is in no esteem; on the contrary, when, it unhappily falls to the lot of an individual (as in the case of a betrothed virgin of a superior caste whose husband dies before consummation) it is considered the severest infliction of a retributive destiny. Terms equivalent to the word chastity, are here, therefore, confined to *matronal chastity*; thus in Tamil கந்திற் பெண் and in Sanscrit *வதிவ्रजा* *a chaste woman*, though not inapplicable to the unmarried, usually convey ideas of conjugal fidelity, not of “single blessedness.”

CLASSICISM.

இறந்தனோரகருமீயவிரகஞ் சதனித
 அறந்தனோரகடஞ்சுபுபுரீதலா
 வறந்தகாதுயரின்றமற்றுதலி
 சிறந்தனெனினிஞ்சுளந்தேறிஞ்சு

By affording due assistance to departed spirits, to the poor and to the devout, he determined in his mind that he would not swerve from virtue, but would discharge every duty of domestic life.

பெற்றவர்கொண்டருந் திப்பெருதன்
 மறறியாவுமனத்திலினைந் திடா
 திறற்றமரிராசியிருநகரா
 முறறுதீததவரதமமுருமுந் தினோ

(145)

They who enjoy what they possess, and have divested their minds of covetousness for all they do not possess, not only perform with correctness their domestic duties, but excel every species of devoters.

SCANDIAM.

ஆயிழையோடினபுறுமறததைமுதலாறறு
 ஞாயந்தவகனனெறிதுடவகல்புரிவாயேன

மாயம் குகாமவிடமவநதனூகிலம்மர்
 ஞேயவிதுகாப்பி னுமவிலகியிடலாமோ

If, before thou hast fulfilled the pleasing duties of conjugal life, thou desirest to enter the excellent path of pure devotion, and if the poison of all deluding desire then infect thee, alas! can it be expelled even though fate itself should protect thee?

துறநதவரகனவேண்டியதோரதுபபுரவுநகி
 யிறநதவரகனகாமுறும்ருவகடனியறறி
 யறமபல்வுமாறறிவீருநதோமபுமுறையலலொற
 பிறநதகெறியாலுளதோரபேருதவியாதோ

To afford to devout men the assistance they require, duely to discharge the debt demanded by departed spirits, and, displaying all the virtues of the domestic order, to perform the duties of hospitality, is there in human life a greater degree of charity than this?

PAZHA-MOZHI.

வேளாணமைசெய்துவிருநதோமபிடுவகநதது
 வாளாணமையாஜிமவலியாயத - தாளாணமை

தாழ்க்குமடிக்கோவிராயவருநதாத
வாழ்கைகிறுநதுதவினது.

They who discharge munificently the duties of hospitality must be strong swordsmen in the field of battle, and, in no wise yielding to sloth, must be in continual practice, for without constant care the duties of domestic life cannot be maintained.

BARADAM.

ஒல்கையிற்றருமவகளுக்கூட நதையாயதீமைக
கெல்லெயிறறவசசததுஞாடி-யனமகமபுரித
ருவவியேவிருநதோமபுதலபிநாதனநதேடாமை
யிலலறததுஞாசெய்கையெனறருமறையிசைகரும

To unite freely in fellowship with every virtue, but to fear with infinite dread to be in fellowship with vice; to discharge with exactitude the offices of religion; to practise hospitality in it's ancient purity; and on no account to touch the wealth of another: these the sacred Scriptures have declared to be the duties that those in a domestic state ought to perform.

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சுறபும்ககநற்காதலியுடனகடனஞானநும
பொறபும்ககுறபபுநநதூலவிருநதுடனபொசிதந
நறபயனறருமாறெலாநடுவுடனியங்க
கிறபடுநகிறம்கிரண்டாவதாசாமம
எவனயோரகடுகலர்மறபவைககிடரகவிராபயனும்
வாவிடேலாருநதெனபுல்ததாகருமகிழ்வுசெயபஞ்ஞ
மானவேதியனகிருட்டியைமல்குனிப்பவருந
தானடோங்குநும்கலெறநதழுவிகுனமாடேதா

சரதமார்ருளவளரறஞ்சவுசநறகடன்கள
 விரதமாகவேபுணடைநதுவேளனியுந்யறறிப
 பரதனமபரதாரங்குளவிழைவிவானபயிற
 விரதவினசொலாயிலலறயிறநுயோனியலபு



ஆசிராமமுனறிடத்ததுநிலறததோ
 னாதிகமுறையெனவேயறைநதாயைய
 பேசியவிலலறததானுககேமமெய்திற
 பெரிசுயறநுமறஸகளைவ்வமபெறுமாறெனனோ
 தேசுடையாயுதாதிருயஸபபாமனனதே
 சேபபுவனகே...ருமமொநுகாமநதேரநது
 நேசமுறுமவரகருததமனறிக...டா
 தவைகிகமுமபெறறியெனவினாககலாண
 விதைதெயாடுசொல்வனமையுழவுபறபவ
 லியாபாரங்கோபுரத்தெருமுமபுசெயத
 விததையசெயலாடுவவிததமெயது
 ன்வைசெய்ததுமுறைமையினியமபககேனமோ
 வுத்தமமாமவிதைதசெருககோநிநசூசாறற
 லுனாவனமைகாவ்மறிநதுனாததனமறநும
 வைததமடிததுழவுபுரிதறனவண
 மகிததநடுவொடுவாணிகதகினவாயததல்

நனமுறையாறபசித்திராவண்ணமோமப
 னல்லானினகண்டுகடமைதொழுமபுசெயவோர
 மனமுறையேதவனயாளடுவானசொலவழாமல
 வஞ்சவனபொயயறடுருழுகலிவைகணல்கும
 பொனமணிபாபாணமடலாயுகோததி
 போகமறங்காமமொடுபுநனறடுவல்லா
 டெனமுதலாமபலபண்டங்களுமுண்டாகு
 விராபடுமாலவருணத்தோரீட்டுரீரமை

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எகருந்ததோனெத்தொழிலோனெ

னி னுமீட்டு

மீழ்மறமவழாதடுககியிலலாளோடு

மொககலொடுங்கடவுளரெனது

லத்தோரககனபா

உறுமுறையாறகடனியறநியதிபாகித

தகமவின்புகுந்தவருககனபாவினடி

தநதுபலரககுபகாரமியறநிததுயத்து

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மிக்பரதனத்தாரமவிருமபாளுக

வினவகுதனறகுலத்தோரகருமவிதியாமாதேநா

3 “Wedded to a chaste and beautiful wife, to cause the beauty of the three religious orders to increase; to eat always with a worthy guest; to pursue the middle course in all paths, which affords the fruit of virtue; this is the domestic state or the second *Asramam*.

“He embraceth every virtue, pertaining to the bounteous state of domesticity, who, in the performance of his own duties, defendeth others from affliction; who giveth delight to the Gods and to his ancestors; and who extendeth the creation of the venerated Lord of the *Védas* (i. e. by leaving a numerous posterity).

“To be devoutly attached to truth; to be perfect in benevolence; to increase in virtue; to adhere to purity of life and to his other duties; to offer the five daily oblations; not to covet the wife or the wealth of another; O thou whose words flow sweetly from thy lips! such is the nature of him, who performs fully the duties of domestic life.”



“Thou, Lord, hath declared that it is the duty of him who dwelleth in domestic felicity to support those in the three other orders; if wealth be acquired by the house-holder of whom thou hast spoken, he may well discharge all duties incumbent on him; teach me, therefore, O glorious being! how wealth is to be acquired.” Then the Most High said—“hear the things I shall speak: when virtue and pleasure are well considered it will appear that without wealth none can rely on them.” He then began to declare the means by which wealth was to be acquired.

“By learning, by eloquence, by husbandry, by various kinds of traffic, by grazing cattle, by servile labor, and by similar means may wealth be obtained. Hear me now declare in what manner in a man should conduct himself in these occupations: learning taught without vanity, is the most eminent; eloquence should be displayed when occasion demands it; in husbandry sloth should be carefully avoided; and, knowing his means, the merchant should conduct his business with the strictest honesty.

“The herds of kine should by skilful management be protected from hunger; those employed in servile duties should discharge them with fidelity,

and, not neglecting the orders of their superiors, should in all their conduct avoid deceit and falsehood : these occupations will give gold, jewels and ornaments, success, long life, fame, pleasure, virtue, the delights of love and other enjoyments, and, besides all here enumerated, will afford stores of rice and all other grain :—these are the modes in which the four castes may, in the practice of their duties, accumulate wealth.

“ Of whatever caste or employment a man may be, he should accumulate wealth without swerving from virtue ; with his wife and his kinsfolk, he should perform with zeal the prescribed duties towards the Gods and towards his ancestors ; to his occasional guests, after they have entered his respectable dwelling, he should distribute food with kindness, and, having paid due attention to all others, he should take his own meal : above all things he should be conspicuous for never coveting the wife or the wealth of another. These rules apply equally to all the four castes.”

CURMA-PURAN'AM.

அருமாமகளுசெய்தழ்றகருமமொத்யா திய நற ல்ருமகைக
ஞாசெயொழுக்கந தன் டொழுகல்பஞ்சவேசசம்யற நற ம
தருமயிழுககாதநாடடுவேநை தயொருகாறகண்டி ருத்தல்
பொருவிடுறையநொதாமுதல்புகன றவிலவாமுநகடனே

புரிநதபாவமறையா துபுகற லவேண்டிமயாவருகரும
வருநதினருகவியைவன் களசெயயவேண்டுமகிழ்தநகை
திருநதுமொழுககநிற்றம்பாமைகிறறல்வேண்டுமடகனி அம
விருநகிடுகுநகரவதல்வொலவாளா துகரதல்விடவேண்டும

காமமவெருவிமயகெழுதநீமையெவையுலகடிநதிடுத
லொமசெசநீயூடடியன நியுணருதொழ்தருயதகை
தொயிலசுநானமறைககிழ்சரப்போற நிததொழுதுதயபபன்னை
பாமாணகிவிரூரமகிழ்சிறப்பவனாயாதென துமபாததருநதல்

தருமமாற நன்னனை நியிறபொருளகளிட்டுறமமொழுககின
மநுஷங்காமந அயததறமஸூவாழ்ததவாழ்தலிகழவனகை
புரிதல்செயயா துயபபன வேபுரிதலு க்கததொடுமொழுகல்
கருவணயொடுமில்லறம்புரிவேரகடனென நெயருவகட்டுரைததார

—o—o—o—

அல்லபுரிந் துபொருளி ட்டடல்காமந் துயத்தலைவயாகா
 வெல்லு மவகையின் றயிய றறுகாவிகைதுன்பமு றறிடி அம
 புல்லுந் தருமமவிடா தொழுக்கபுகலு முயி ரகவைந்தி னுககு
 நல்லெசயக்கட லுனனாமறையி கழ்தன வையாமால்

(149)

To perform the great sacrifices and the rites to fire without intermission ; to proceed always according to the rules laid down in the Scriptures ; to offer the five daily oblations ; to visit occasionally the prince of the country ; that no duty may be omitted ; and to worship in a temple of unequalled sanctity ; these are duties of illustrious house-holders.

They must never conceal their faults ; but openly confess them ; without molesting any descriptions of persons, they must afford to all every assistance in their power ; they must maintain, fully and without failing in any respect, all righteous usages in which their fathers delighted ; and, if their meal consist only of a few greens, they must share them with a guest, carefully avoiding to eat by themselves.

To avoid desire, anger, mental delusion and all other evil tendencies ; to abstain from eating any thing but that which may be offered in the bright fire of oblations ; to reverence their mother, their father, the innocent kine, and those skilled in the four Vedas ; and to rejoice the hearts of worthy kinsfolks by sharing with them the hospitable meal consisting of pure food ;

Always to act justly ; to seek riches in the path of honesty ; to enjoy the pleasures of love only according to the prescribed rules of their tribe ; to live so as to obtain the applause of their town's-folk ; to shun all that can occasion disgrace and to do all that can produce delight ; to conduct themselves according to the custom of the world ; all declare that these, performed with charity and good will, are the bounden duties of house-holders.

—o—o—o—

Wealth must not be sought nor the pleasures of love be obtained by evil means; leave not undischarged those duties, which it is incumbent on thee to fulfil, even though the performance of these acts of virtue should be attended by pain and trouble; be careful to do good to all living, and know that to despise God and the sacred Scriptures is the most heinous of offences.

STANZAS.

ஆனறபேருலகீரரசிராமமுமமையுந
 தேரணறுவெம்பசிமுதறறுயரளறநிடைச
 சானறவில்லறமெனூநதனரவிவாததனி
 யுனறுகோல்கொண்டுநனருலாவதினறவே
 வனபுருசசிரமமாமகாரகணமுவுரைத
 தின்புருவணமவைதுடைததருகவினது
 தின்புசெயிலைறமெனனூநதாயரபேர
 அனபெனும்பாலசுரநதவிசுகினறாரோ

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எமமையுமபயகருநூஉமில்லினறயிடன
 செமமையிடுருதலகானசெறிவில்லாரொடு
 வெமமையிறறுறததலாமிருகிதாவரும
 முமமையுமபோயுழ்மொழிகிறபாரகனயார
 எண்ணியமுவுருமினியவில்லத்தாற

கண்ணியபொருட்டவர்க்ககண்ணுவாழ்தலெவ்வெண்ணிறவொளியினறிவிளங்குமொப்பிலாக

க

கண்ணையாவருங்கருத்தறபாலதே

ஒலலறநானகணுளலிமூம்யத்தூவிடுதனதுமமுன
மலலுறவீணவழக்கிடுவதுபுல்லிரதுமமயக்கே
நலலறதேயுருத்தெழுந்திடுமளவையாநநதா
யிலலறமலல்துநலலறமிலலறெயனறிசைதநாள

சூழவானேறியினியனமுலரகருகதுனியினதுதுதுவியாயத
தாழவானிலாதேதின்துமபரத்தனிவாழவருவிததா
சூழவானுகிருமுலகினபொடுமநறவணினபுமபெறலால்
வாழவானேளபொழிவ்வாழபவனேமறறைபரல்துளரோ.

மறறைத்திறமுறறவறததொடுமவைத்தெனலெனவனகோலொ
கறதுபபலவறறைநிரபயியகேளதமனேமுத்தலொ
பறறறததோரபறறிவையுறறிடரபநிமைமடொறிசெறது
முறறததறவறறுயிலவாழவினமுனிவினமுயனறனரோ

The three estates of the vast earth pass through the slough of burning hunger and other evils, supported by the firm and matchless staff afforded them by the liberality of the domestic order.

The joy-giving estate of domestic life, like a mother, guards the other three estates from all affliction and, closely embracing them, nourisheth them with affection, as with milk.

Without the domestic state, which influences both present and future-existence, who can say how the other three estates, instituted by the Smritis, namely, the assiduous student, the hermit retiring with his consort to the forest, or the anchorite divested of all mundane desires, could be supported?

As the three estates enumerated flourish by beholding the summit of, the object which occupies their thoughts through the medium of the domestic state, the latter is considered by all as an incomparable eye, bright without the assistance of natural light.

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Ye dispute vainly among yourselves, O Sages! when ye say that among the four established orders of life this or that is to be preferred and deceive yourselves; our revered mother, who was herself a manifestation of virtue, has said—“NO VIRTUE IS MORE EXCELLENT THAN THE VIRTUE OF DOMESTIC LIFE.”

As he protecteth from affliction the three religious states, causing them constantly to flourish in happiness, unequalled by that enjoyed by the Gods in heaven, and as he obtaineth for himself both the pleasures of this world; surrounded by the sea, and the joys of the life to come, he who liveth in domestic felicity truly liveth; can others be said to do so?

As, by the means of the domestic state, Gautamen and other Sages, who acquired and diffused various learning, having received the knowledge of the unbiassed Deity and having overcome the five organs of sense, the source of all evil, attained to a state of perfect devotion, how can it's virtue be compared with the virtue of the other estates?

NOTE. The foregoing verses are by Villipácam Tán'davaráya Mudeli, formerly a Student and now a Teacher in the College of Fort St. George.—The revered mother mentioned in the fifth verse is Auveiyár, from whose work, entitled Condei-véynden, *கொண்டையேந்தன*, the concluding line is cited.—In explanation of the allusions in the last line of the last verse, it is to be observed, that the Puránas represent Gautamen and other primitive Sages, as living in domestic life though retired from the world and engaged in austere devotion. This practice, though contrary to the rules prescribed by the Smritis and incompatible with the feeble nature of men in after ages, was permitted to these holy persons on account of their superior virtue, by the power of which they were able effectually to control their evil inclinations.

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CHAP. VI.

வீரமுக்கைககுவினைநலம்

On the virtues of a wife.

The word here rendered "wife," is compounded of *வீரமுக்கை* domestic happiness

and *சுவகிர* protection, *safeguard*, and signifies, *kappiness* is intrusted.

she to whose *safeguard* domestic



I.

மவன் ததகக மாண்புடையளாகி ததற்கொண
 டான
 வள ததககாளவாழககை தகுவனை (க)

To every house-hold duty fitly train'd,
 The wife should to her husband be in all
 A help-mate meet.

“House-hold duty”—The word rendered “duty” is *மாண்பு* *excellence*, of which the commentator makes two distinctions, namely *good qualities* and *good acts*—*நற்குணங்களாவன*—*திறநதாரபபேண* *அமவீருநதயரதலுமவ நி யாரமா டட்டுளுடைமையுமுதலாயின்* - *நற்குணங்களைகனாவன்* - *வாழ்ககைக குவேண்டுமபொருள நிரநுடைபயிடித்ததலும்* - *அடமு நடுமுழிவ்வன மையுமொப்புவுமெய்தலு முதலாயின்* - *இதனானிவைநி ண்டுருணமையுளு சிறநனைவென்ப அகூறப்படடத* The *GOOD QUALITIES* of a wife are *reverence to religious men, a due discharge of the rites of hospitality, compassion towards the poor, and the rest*;—Her *GOOD ACTS* are *knowing and duly providing all things necessary for her house-hold, skill in the business of the kitchen, attention to established customs, and the rest*;—These two species of excellence may be said to be particularized by this verse.

The treatment of women and the rules which govern the intercourse with the sex, afford the truest criteria by which to judge of the progress that Nations have made towards perfect civilization; they mark, indeed, distinctly the boundaries between the state in which the conduct of man is regulated by fixed principles of law and morality and that in which the human

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brute is influenced solely by the inordinate impulses of his own will. Aristotle justly, therefore, adduces as a proof of the uncivilized condition of the ancient Greeks, the practice which existed among them in the early ages of purchasing their wives; a practice which in proportion as they advanced from barbarity to refinement fell into disuse. The present Chapter and the illustrations appended to it, exemplify the more general opinions of the Hindus with respect to woman in the marriage state: to place in a clearer light the sentiments of the Author and of the other writers whose works are quoted, I shall premise some observations, as to the several modes of marriage allowed by the law, and shall hereafter notice certain peculiar customs regarding the commerce of the sexes.

The Smritis allow of eight descriptions of marriage, which are enumerated in the following verse of Menu (see the third Chapter, சூத்திரமொன்றாயிற்று, where each are explained at length):

ஐரோஹோரெடிவஜ்யுரெயெவாந்: ப்ராஜாபத்யஜ்யுயாஸூரா:
 மாஸ்யெவாநாஹுஸரெயெவெவஸாஅஸூராஹ்ஜொயஜி:
 1 2 3 4 5

The BRAHMAN, DAIVAN, ARSHAN, PRÁJÁPATYAN, ASURAN,
 6 7 8
 GANDHARVAN, RÁCSHASAN, and, the eighth and lowest, the PÁTSACHAN.

Bráhma rite, that the bride, adorned with jewels and clothed in wedding garments, should be given by her father to a bride-groom profoundly skilled in the Scriptures and the Law, and by the Daiva rite that she should be thus given to a Priest while officiating in the Sóna, Satra, or other solemn sacrifices. Thus far Menu chiefly: by other authorities (see the second Chapter of the A'chara-cándam of the Mád'havíyam) the six first only are appropriate to Bráhman; the Rácshasah, Gánd'harva, A'sura, and Pais'achah, in the order in which they here occur, to Cshatriyas; and the Gánd'harva, Rácshasa, and Pais'acha to Vais'yas and Súd'ras. The three last cannot from their nature be attended, in the first instance, with much ceremony; but this does not preclude the necessity of the regular solemnization of the marriage after the bride has been secured, otherwise it is not a valid marriage. This is expressly declared in the following texts, cited in the Mád'havíyam, the first from the Dévala-Smṛiti and the second from *The Rules for house-hold duties*, ഗൃഹ്യോപനിഷദ്, of the school of Bód'háyana, one of the six Sút'racáras.

DEVĀLAH.

மாம்பலாவினவாறெழு ஆயுதெய்வாஹிகொடியிஃ
கதவ்யூதிஹி யெணை: ஸாலஜிஜா யிலாஷி கம்

In the Gánd'harva and similar marriages the nuptial rites should be again performed by the three castes to whom they are lawful, taking the brightly blazing fire to witness.

BÓ'D'HĀYANĀH.

மாம்பலாலுராஹெபஸாஹவாஹாராஷு ஸய்யுயஃ
உருவம்பநிசுயஜேஜாம்பய்யுராஹொலி யியதெ

In each of the modes of marriage, termed Gánd'harvah, Pais'achah, and Rácshasah, possession of the bride being first obtained, the oblations should afterwards be offered (and

other nuptial rites duly celebrated):

Of these eight modes of conducting the nuptial ceremony, none has been abrogated in the present age, and, according to the following precept, if the

marriage have been actually celebrated, the act must stand, however sinful in itself, and the parties are lawfully man and wife.

சித்

தம்புக் குதாயா ஸ்ரீகுருஜஹி
குதொலி

குதம்புலர் ஹாரொநஹயிஸ்ரீ
குதொலியொலி

Adoption, the appointment of a daughter to raise up a son, and the embracing either of the A'sramas: these when done cannot be set aside, all other rites are valid only by the strict observance of the rule.

The term A'srama here includes marriage, this being the initiatory rite of the second state of life; but the rule does not extend to legalize marriages within the forbidden degrees, which are annulled whenever the fact is discovered.—Of all these modes, however, those actually in practice are the first principally, the third and fourth in a less degree, and, notwithstanding it is condemned by the law-givers, the fifth very generally: instances of the seventh may occasionally occur, and the sixth, the marriage of love, is the constant theme of the Poets in India, as well as in other countries.

By the Tamil writers several of these modes are explained differently from the account here given of them from the Smritis; as will appear from the following extracts and the observations made upon them.—The nuptial rite of the Gandharvas, or, as termed in Tamil, கனவு *furtive love*, being one of the subjects especially treated on by the Grammarians in the third of the five branches, ஐந்திலக்கணம், into they have distributed the Belles Lettres, the commentators always take advantage of this circumstance to introduce a dissertation on the other seven species of the marriage ceremony; of this the following quotations are examples. The first is from the இறையனார்பொருள் *A treatise on the subject-matter of Composition*, attributed to the God Siven and said to have been revealed by him directly to the members of the Tamil University at Madura, மதுரைச்சங்கம், over which he was believed to preside and occasionally to manifest his presence visibly among them. The second is from the பொருள் தீர்மானம் of the தொல்காப்பியம்; in this, to avoid repetition, the prose explanations of the several rites have been omitted and the metric examples only retained.

IRĪYENĀR-PORUL'.

அன்பிவணநிவிண்ககை வென்பபடுவ தந தனாரரு மறை மனற றெட்டி
 னூட கிநதிருவவழககடுமனமனாரபுலவர்

நாட்டுன்ப தவற நது தொகைகொடு ததுச சொன்னவாறு - அவையா
 னையொவென்ன-பிரமம்-பிரசாப ததியம் - ஆரிடம்-தெய்வம் - காந்தருவம்-
 அசாம - இராககதம் - பைசாசம் - எனவியை - எனவண

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அறகிலையொப்பேபொருள்கொடையங்மயாடுழாரகூட்டமரும் பொ
 ருவிவணயேயிராககதம்பேய்விவையென் நிககூறியமறை யோர மனற றெ
 ட்டிவையவற துட்டுறை யமைநவியாழபு லமையோரியலயி தன பொ
 ருண்மை யென்மனாரபுலமையோரோ

என்பதன் பொருளை அன்றவது - பிரமமென்பது ஶ்ரதபததெட்டி யாண்டு பிரமசரியலகாததாரகருப பன்னிராடகைப்ப பிராயததாலி யணிகல னணிகது கொடுப்பது கொடா து விடினேரி ருதுககாட்சி யொருவனைச காராது கந்நதவிடத்தொரு பாபபனககொலி யோடொகரு மென்பது அஃதறகிலியென்பது - பிரசாபததியமென்பது - மைதுனககோதிரதநா மகளை வேண்டிசசென்றான மருது கொடுப்பது அஃதொபபென்றது - ஆரிடமென்பது - ஆபுமானே துமபொறகோட்டுப்பொறகுளமயினவா கசசெய்வதற நிகடகீரிற் கொடுப்பது அஃதுபொருள்கோளென் ஷுணர வது - தெய்வமென்பது - வேளவியா சிரியரகரு வேளவிததீ முனவைத்துக் கொடுப்பது அஃதுதெய்வமென துவழிபடப்பட்டது-காநதருவமென்ப துதிருவரொததாரதாமெட்டுவகட்டம அஃதீயாழோரகட்டமென்று ணரவது - அசாமென்பது கொல்லே து கொண்டாவிவளையெய துமவிவ லேறநிலை விவளையெய துந திர்பன் நியெயதாலிவளையெய துமாலிகூட டப்பட்டாலிவளையெயதுமென விவவா துசொலிககொடுப்பதுஅஃத ருமபொருவிவளையெயது - இராககதமென்பது - அங்ஊனவி னுநத மரி தும்பெருதுயநிததுகொளவது -பைசாசமென்பது-ஶுத்தாரணமாட்டு நதுயினருணமாட்டுவகனிததாரணமாட்டுருசாரவதுஅஃதுயேயக்ளையெய பபடும-திவ்வெட்டுமணமுமனறலெட்டென் துசொல்லெபட்டனயெ னவுணரக - இனிககந்திருவ வழக்கமென்பது கந்திருவரொணபாரீணடுசசெ யதநலவிவணபயததா லொருவரகொடுப்பாருமடுப்பாருயின நிரிசிருவ ருமொருபொழிவகதெதிரப்படடுபுணரவதுஅஃதுகாநதருபமண ம - அதவையொபபதவணிககளைவென்றுவேண்டி யவாசிரியன் .

ORIGINAL SU'TRAM.

That which is called furtive love, pursued in the five places appropriated to amorous intercourse, the learned declare to be that among the eight species of marriage mentioned by the Sages, which is practised by the Ganderver.

Eight being mentioned, their number is shewn; they are as follows, namely
¹ BRAMAM, ⁴ PRAJAPPATTIYAM, ³ ARIDAM, ² DEYVAM, ⁶ GANDERVAM,
⁵ ASURAM, ⁷ IRA'CCADAM, ⁸ and ⁸ PAISA'SHAM. Thus,

SU'TRAM QUOTED.

The eight species of marriage mentioned by the Sages are these—that performed for the sake of virtue; that in which aid is afforded to the Son-

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in-law; that in which wealth is given by him; that practised by the Gods;

that observed by the celestial choristers; that in which the bride is obtained after arduous conflicts; that named after the giants; and that after devils: among these, that which is peculiar to those skilful in the use of the lute, is declared by the learned to be subject of this section.

COMMENT.

The sense of which may be known from what follows.—The marriage-rite called **BRAMAM** is when a virgin, adorned with jewels, is given to one, who has continued forty-eight years in the order of Bramachari, on the completion of her twelfth year (the age of puberty), for if a virgin of the Bráman caste be not married when she attains this age, the guilt of the murder of a Bráman is incurred by her parents for every month that she remains in a state of celibacy; this (in Tamil) is **ARÁ-NILEI**.—The marriage-rite called **PRAJÁ-PATTIYAM** is when a damsel, being sought in the tribe common to the pair, she is given freely; this is **OPPU**.—The marriage-rite called **Áridam** is when the bride, placed between a cow and a bull with gilded horns and hoofs, is given away with the ceremony of pouring out water: thus is known by the term **PORUL-COL**.—The marriage-rite called **DEYVAM** is when the bride is given to the officiating Priest before the fire of the sacrifice, and is designated by the same term **DEYVAM**.—The marriage-rite called **GÁNDERYAM** is when two persons of themselves form a union; this is **YÁZH ORCÓTTAM**.—The marriage-rite called **ASURAM** is when the bride is delivered, after it has been declared, either that she would be given to him who should take a wild-ox, or to him who should bend a certain bow, or to him who should pierce three wild-hogs with one arrow, or should place a garland round the damsel (when overtaken in a race, as was Atalanta); this is **ARUM-PORU-VENEI**.—The marriage-rite called **IRÁCOADAM** is when the bride is seized by violence, against her own consent and that of her friends.—The marriage-rite called **PAISA'SHAM** is when the bride is violated while in a state of idiotism, asleep, or intoxicated; this is **PEY-NILEI**.—Know these eight to be called the eight marriage-rites.—Again, that which is called the practice of the Ganderver consists in the meeting and consent of two persons in a grove, or elsewhere, without intervention of negotiators, or being given in marriage by any one, arising from the fruit of the good actions which those, here called Ganderver, have performed in this world. This is the Ganderva marriage, and the intercourse between the sexes which resembles this the Author calls fortive love.

தொல்காப்பியப்பொருள்காரம

மூன்றாவதுகனவியல்

இன்பமும் பொருளும் மனமென்றாக கன்பொடுபுணர்தலைகடுவன
 மருகி நகாமக கூட்டங்காணுங்காவமைமறையோரதே எத்குமன்றெட
 டனுடடுறையமைநலயாழ்த்துவணமையோரியவெடு

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அவற்றுட்பிராமமாவது - உதாரணம்

கயலேரமலருணகணகனளிப்பபுயபெயதா
வயலேபேரணிகலனகனசேரத்தி - யியலி
விரலேரத்தவநதணநகுசீரிநகொடுததல
பிராமத்தாறகண்டமணம

பிரசாபத்தியமாவது - உதாரணம்

அரிமதருணகளுயிழையெயதுதற
குரியவனகொடுததயொண்பொருவிடடித
திருவினநகதைதிண்ணிதிறசேரத்தி
யரியத்தனவிவிரயொடமைவரககொடுததல
பிரிதவில்லாப்பிரசாபத்தியம

ஆரிடமாவது - உதாரணம்

தனககொத்தயொண்பொருடனமகவிசசேரத்தி
மனககொத்தமானபுடையாறபேணி - யினககொத்த
விரிடத்தாணவநீ இதுயீவதே
யாரிடத்தாறகண்டமணம

தெய்வமாவது - உதாரணம்

கீவிநெடுநகரநெய்பெய்துபாரித்த
வேளவிவிளங்கமுனமுன்னிநீஇக - கேளவியாற
கைவத்தாமபூணாவிக்காமுற்றமுறகீவதே
தெய்வத்தாறகண்டமணம்

அசாமாவது - உதாரணம்

முக்கையவிழுகோதையமுள்ளெயிறற்றிரிவையத
தகைநலங்கருதுநதருகவினருளரொனி
னியையிவைசெய்தாரககெளியணமற்றிவளெனத்
தொகைநிவியுரைத்தபின்னறைப்பகைவரித்
தன்னவையாற்றியவளவயிற்றங்க
ருனனிவியகாநதுணிநதவாரே

இராககதமாவது - உதாரணம்

மவிபொறபைமபூணாவிமாலுற்றமைநதர
வவிதிருகொண்டாவதேயெனப - வவிதிரு
பராககதருசெய்துமுலுமபாழிநிமிரதோ
விராககதத்தாரகண்டமணம்

பைசாசமாவது - உதாரணம்

நசசாரகேவீநியைநதகாவலர

பொசசாபபெயதிரபொமுதுகொளமையத்து
மெயசசாரபெயதிரபிசுபுகழ்நண்பி

ஸுசாஹவதவாககேணமை

பிசாசரபேணியபெருமைசாலியலிபே

இடமயககருசெயயாவியலிபினீவகி
புடைமயககியுடகதுததலென்ப - வுடைய
துசாவாதுதவாதபுனிவரயாகைப
பிசாசத்தாரகண்டமணம்

காந்திருவமாவது - உதாரணம்

அதிரபயிலிபைமபூநுருமாடவருநதமமு
ளெதிரபபட்டுககண்டயைதலென்ப - கதிரபபொனயாது
முநதிருவரகண்டமுனிவதுதணகாடரிசு
கந்திருவரகண்டகலப்ப

SU' TRAM.

On considering the union by mutual desire, occurring in the five places appropriate to amorous intercourse, which forms one of the three divisions called pleasure, wealth, and virtue, it will be found to constitute one of the eight species of marriage, mentioned by the sages as peculiar to those well skilled in the lute.

EXAMPLES.

¹
BRAMAM.

The giving a virgin, with eyes of the tint of the blue water-lilly and bright as the shining carp, before the age of maturity, adorned with jewels, according to the ordinance, to a Brāman equal in caste and the rest, by pouring out water; this is the nuptial rite termed Bramam.

⁴
PRAJĀPATTIYAM.

The giving by the father of the happy bride, with the consent of his relations and without departing from the law, double the amount of shining wealth, which had been given by the bride-groom to obtain a jewel among maidens with beautiful eyes; this is the nuptial rite called Prajāpattiyam.

³
A'RID'AM.

The giving a daughter, endowed with wealth according to his pleasure and placed between two kine of the same breed, while he pays due reverence to the bride-groom, whom he hath chosen for good qualities, is the nuptial rite denominated A'rid'am.

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²
DEYVAM.

While in the long city clarified butter is poured out, the delivery of a virgin richly adorned to her lover, according to the ordinance and in the presence of the bright fire of the sacrifice, is the marriage-rite entitled Deyvam.

⁵
ASURAM.

When it is declared that the heroes who aspire to the enjoyment of beauty by the possession of this garland of opening buds, this white-toothed damsel, must perform such and such actions, and one, valiantly opposing the foe, performs all that is required of him and obtaineth her; this is the ancient nuptial rite prevailing among the Asurer.

⁷
IRACCADAM.

When bold men, becoming enamoured of a damsel adorned with large ornaments of gold, resolve to seize her by force; this is the marriage-rite peculiar to the broad and high shouldered Giants, who wander over the earth exhibiting their prowess.

PAISA'SHAM.

To obtain possession of the persons of females, while under the protection of their non-consenting relations and in a state of insensibility, without seeking their love in a reputable manner and without giving them a dowry, is the nuptial rite, which from its nature can only be in repute among devils.

To obtain access by deceit, to disregard the rights of nature, to remove fraudfully the garments of the bride, and, actuated by a ferocious disposition, neither to ask her consent, nor to give her a dowry; these mark the nuptial rite of impure Spirits with fleshless bodies.

GANDERVAM.

When men and women, unshaken in affection, meet together and agree between themselves, this intercourse of blameless love between two persons is the nuptial rite prevalent among the Ganderver, the votaries of the golden lute, bright as the beams of the sun.

As the nuptial rite called A'surah chiefly prevails among all castes throughout the Tamil nations, a more particular notice of it than of the rest is necessary. By the Sanscrit writers this term is applied to the payment of a valuable consideration by the bride-groom to the father or kinsfolk of the bride. By the Tamil writers it is, in this acceptation, confounded with the Prájapatyah, which, according to the Smritis, is the free gift of a virgin by her parents to promote the performance of civil and religious duties; but in the last of the preceding extracts is stated to consist in the endowment of the bride by her parents in double the amount of the dowry received from the bride-groom. In fact in the A'sura mar-

riage, as it actually exists in the Southern countries, the wife cannot properly be said to be sold or bought, for though the parents may, and in many instances no doubt do, appropriate the sum paid, it is more frequently expended in the purchase of jewels &c. for the bride and thus becomes a part of the *Stri-dhanam*, உரி ய ந ட ன ம், or *exclusive property of the wife*, over which the husband has no power. The money paid by the bridegroom is in the Smritis called *Sulcam*, சூ ள ம், which is defined by Vijñānēsvara in his Commentary on the R̥iju-Mitācsharā to be—ப ள யு ள ம். தூ க ந ட ன ம் ஆ ள ய ந ட ன ம் that which is taken when a virgin is given in marriage—and is enumerated by him among the assets of the woman's property. The Tamil term corresponding with this ப ள யு ள ம், or preferably ப ள ய ம், is derived by the Revd. C. J. Beschi in his Tamil-Latin dictionary—*Arrhæ futuri matrimonii; vulgo sponsalia*. It is in fact a marriage-gift, or dowery, received from the bridegroom by the parents when the bride is betrothed, and generally for her use, as a token of the final conclusion of the engagement. Among the Brāhmans the sum is not fixed, but varies with the condition of the parties: among the Vellāler one and twenty Pons (equal to 9½ Varāgen, or Pagodas) is the standard amount: among some tribes payment is made, in kind, not in money, thus the *Sulcam* of a Van'nān, or washerman, is commonly six asses, and in this case it is usually retained by the parents of the bride.

By the word *Sulcam*, the definition given by the Tamil writers of the *A'sura-vivāhah* in the foregoing extracts may be explained; this term is applicable to any *offering* made pending the negotiation of the marriage to the bride or her parents, and includes, therefore, every act by which their favor may be conciliated. Hence the expression used in the following quotation from the Rāmāyanam (see the 43rd Sect. of the first Book, ஐ ய க ள ம்), *Virya-sulcam*, literally *the marriage-gift of prowess*, which in this instance consisted in bending a bow few were able to lift. Rāma not only bent, but broke the bow and obtained the lady.

RĀMĀYANAM.

ஐ ய க ள ம் ஆ ள ய ந ட ன ம்

ப ள ய ம்

நடுவாபுராநடு, told originally in third Book, சூரணை உல, of the Bháratam, whence is taken the fable of the Naishadham, நெடியல், an Epic poem by Sri-harshah, imitated in Tamil by A'divira Pándiyen, under the title of நெகிழ்தம் : Damayanti, the heroine, is here represented as chusing Nalah, the hero of the tale, notwithstanding Indra and other Deities, descending from heaven, are present in the assembly. I cite the passage which describes the appearance of the maiden before the assembly, as well in illustration of the present subject, as on account of the eminent beauty of the last verse. Indeed the high and courteous tone of the whole, notwithstanding the frequent occurrence of those gaudy images and far-sought allusions which European taste will denominate conceits, is worthy of the princely author.

NEGIZHDAM.

விண்ணகத்தமரரளபயிலொனகோவிஞ்சையரளபயிலொனகோ
 மண்ணகத்தமரரளபயிலொனகோவணிகையரளபயிலொனகோ
 பண்ணமைகவிநூகநதனமானறடநதோபதா திமறறளபயிலொனகோ
 வெண்ணமுறநூகாகவித்தவசையென்னெகமமஞ்சோகியமபுமாறரிதே

குழவிவெண்டிவகணமணிவடகிடநதகுலகுமகருவரைததடநதோன
 மழகவிற்றவையவிதறபரகோனபணியாலவானகத்தமராநதகுழுவ
 மொழுகொளிமணிசகூடநாகருஞ்சேடியுறைதருவிஞ்சையரணமு
 மெழுகடல்வரைபயினமன்னருநதேனவேடபுரைததெழுசுருமயினவந
 தடைநதார

கல்ததொடுபழகுஞ்செம்பொறகதிராமுவிக்கனிநவியாவண
 யுலபபருமத்ததகோலியிரகுடிததனறிநிலிர
 நிலத்தவநிகாககுமடுவநதரநீங்குகநீங்குகெனஞ
 வலத்தகமுடடுஞ்செம்பொன்டிசசிலம்பாரப்பசெனஞள

வரிவீண்கருவ முமவளவாரமங்கலமுாசக கனனற
பொருசிவலிம தன்னவினரூண்புடைப்பொடுமபொயகியாரப்ப
விரிசுரைப்பரவையீனறவிளங்கிழையவணயநங்கை
திருமணியிமைகருகுசெம்பொனமடைப்பருசெனறுசேரநதள

இழைசுடொறித்தலா னுமிருவிசுமபுறையுமவாரேர
பொழிமலசமிடைதலா னுமபுசலவண்டிபிரதலா னு

முழைபொருதடங்கடபேதையுருவிவணததெரியக்கார
விழைவொடுநோக்குமவேநதரவிழிநெருக்குறறமாதோ

அற்றசுருகூநதறபேதையணிகவி நகரியசோதி
யெறிகுநனமணியிறறேறறமெறிசுரைக்கடலினமொயதத
விற்றகதிரவடிவேலவேநதரவிழைவொடுநோக்குகண்கள
பறிப்பரிதாக்கிமெயயிறபதிநதன

போலுமாதோ

வருசமொனநினறிவேறலரிதென்வதுவைநாடடி
விருசையினபுணரப்பாறகூறறைவிளங்கிழைவடிவமாகி

யெருசலிஆல்கமனனரியாராயுமொருவகுடுகால்வான
சேருசுடரவயவானவேநதனநீவிவணயிழைத்ததெனபார

தொண்கைவாயமுததமுாறறுடியிடையறனமெனகூநத
லொண்டொடிவனப்புவாயநதவுருவநங்கண்களாரக

கண்டுபிடியாதது ஒரு சங்களிப்புறவொற்றாகுறப
 பண்டுநாங்கேடவாற நிறபதினமடவகாயி நடுறனபார
 வளஞ்சுறகழ்ததவொளவாணமா றிவைததவணயவொணகண
 அளளிககொண்டுயிகாயினனெயருநதிடாடுதாழியினனெரு
 தெளளமுதவணயந்ருசொறசெய்யிழையுததீகத
 துளஞ்சுறகொடியகூறறமுயிரகுடித்திடுவதெனபார



அளியசீற

டிக்கேளுவவனிசசுமேலொதுங்கசசெய்த
 விவளமதுதளிகருநதண்டாரடுவநதனெகொடியனெனபார
 வளரமுவ்வப்பாரவகணடுமவண்டிமிரதெரியல்கூடடித
 தளரிடைக்கிடுககணசெயத்தாயடுகொடியனெனபார

எமுறுமனன்றியாருபிவணயன் கூறபபைமடுப
 ான

வாமமேகவலிகளாரபபமணிசசி
 லம்பொலிப்பசசெய்ய காமரநாணமுக்கையடு
 சவவிகாநதளஞ்செய்கைகூப்பித
 தாமடுவறறடங்கணவ
 லாடாத்தையததொழுதுமினருள

Can I declare the number of deities from

the heavens, and of the other

celestial beings?

Can I declare the number of the kings of the earth, or of lovely females?

Can I declare the number of richly-adorned elephants, of long-maned

horses, of vast chariots, and of the throng of footmen?

It is not possible for me, nor for mortals like me, to

reckon and declare

the number.

By the command of the King of Vitarpà (Bima Râjen), who resembleth a young elephant and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the Gods of the celestial regions, the Urager resplendent with sparkling gems, the Vinjeiyer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that forest of unrestrained passion (i. e. the assembly) stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye kings, protectors of the earth!"

When the damsel, beauteous as the Goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and encased with precious stones, the sound of twisted conchs and bridal tymbals, re-echoed around and intermingled with the twanging of the cany war-bow of the God of Love.

Though the eyes of all the princes were fixed with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them.

The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires among the jewels of the maiden, whose hair hung down in black and glossy braids, seemed fixed immovably in her person.

Some said—"The king of the red-rayed sword of victory has been guilty of a great crime, for knowing that such a conquest could not be obtained without fraud, he has, under the pretence of celebrating a nuptial festival, transformed by magic spells an angel of death into a brightly adorned damsel, to destroy at once all the kings of the earth."

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Some said—"Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondci, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

Some would say—"Her dazzling eyes, whose glances resemble two bright swords drawn from their sheathes and placed across each other, have seized ravenously on our lives; but, if these had forborne, to devour them, there abideth beneath the vest of this highly adorned Beauty, whose speech is sweet as pellucid nectar, a cruel death-angel whose prey they would have become."

Some accused the king, adorned by cool garlands, dropping honey, with cruelty for causing his daughter to wound her small and tender feet by walking over the sensitive flower of their hearts: some accused her mother of cruelty, in that, although she beheld the weight of her swelling breasts, she had caused her slender waist to suffer pain by loading her with garlands of flowers, resounding with the hum of bees.

While the impassioned princes were thus exclaiming, while the chains of pure gold clanged up her breast, and the rings encased with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father.

NOTE. The *Urager*, mentioned in the first verse, are the inhabitants of the *Nāga-lōgam*, the world of serpents, next inferior to the earth, and the *Vinjeiyer* (Suns, *Vidyādara*) a tribe of divinities inhabiting the *Mēru* of the antipodes, the southern Pole, which, in opposition to the golden *Mēru* of the north, the Mythologists represent as formed of silver.—The *Tondei* or *Bimbam* (see the eighth verse) is a creeper, which bears an oblong rounded fruit of the liveliest carnation.—The *sensitive flower* (see the tenth verse) is the *Anicham*, alluded to at the end of the succeeding Chapter *On Hospitality*.—Though the epithet *roseate* occur in the version of the last verse, the rose is unknown to the Tamil poets; they substitute for it, as in the original, the *Candal*, a delicate flower, of which there are two varieties the red and the white.

This custom resembles in some respect the marriage assemblies, which are said to have been held at stated periods by the Samnites: to these all the young people of both sexes were convened, and the youths, after having been examined and classed according to their talents and conduct, were permitted to chuse their wives from among the virgins in succession and according to the rank to which their merits had raised them. This institution has been much applauded and it cannot be denied that it was calculated to create great emulation among the young men: it is liable, however, to serious imputation. The feelings and inclinations of the young women were not at all consulted, and although, therefore, superior merit secured the possession of

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beauty, or of wealth, love was by no means necessarily included among its rewards. The Hindu *Swayamvarah* on the contrary, united to all other advantages and incitements to emulation the highest motive that a noble and manly spirit—the hope of female preference.

can actuate

மனை for the family, or for domestic affairs; the term literally signifies a house.—தக்க fit, requisite; past. part. of தகுதல் to be fit, worthy.—மாண்பு the excellences.—உடையாள she who possesses; an appell. in the sing. fem. from உடை.—ஆதி

becoming; the regular ger. of

ஆதல்.—தற்கொண்டான of her husband;

this comp. is used for தன் விரகடுகொண்டவன

he who has taken her.—வளத்தககாள she

who con-

forms to the way: from வளம் a way, path and தககாள the contracted part. part. fem. of தகுதல்.—வரபுககத்ததுவண் she is a wife emphatically, or lit. she is the aid of domestic life.



II.

மனைமாட்சியிலொளகணிலலர்யினவாழககை

யெவனமாட்சி ததாயி யுமில்

(உ)

The wife maintains the glory of the house ;
 All other glory, if she fail in this,
 As if it were not, is.



மனை of the house, the family.—மாட்சி the greatness, honour; the
 nom. governing the subs. v.—இவ்வாறு the wife: an appel. in the sing.
 fem. from இவ் a house.—கண is in; the subs. v., here supplied, is un-
 derstood.—இவ்வாயின if it exist not; a compound of இவ் and ஆயின
 the subj. of ஆதல் to be.—வாழ்க்கை to domestic life.—எவன whatever,
 used in the sense of எத்தனை how much.—மரட்சி there is of honor;
 மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—
 ஆயினும் though there be; a subj. form of ஆதல். The three preced-
 ing terms scarcely admit of separate analysis; they may together
 be properly construed either how much soever of honor may exist, or
 although all honor exist, exclusively that is, of the honor of the wife.—
 இவ் there is not; supply honor.

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III.

இவ்வெதனிவ்வென மாண

பாணவள்ளெதன

இவ்வெனமாணககடை

(15)

What is deficient with a
virtuous wife ?

If in the wife
defect, then what is all

This world can give ?

“ A virtuous wife ”—The term here used *மானபு* is the same that occurs in the first couplet and includes, therefore, all the excellences of disposition and conduct noticed by the commentator.—Among the latter it will be observed that “ *skill in the business of the kitchen,* ” is considered as essential to the perfection of the maternal character by the Hindus ; as it was in former times by our ancestors, and, indeed, as it is now, by the more sober-minded of their descendants. In the following verse, which is attributed to the Author of this work and said to have been ejaculated extemporarily by him, while lying sleepless and agitated, on the night following the decease of his wife, her excellence in this art stands first in the catalogue of her good qualities.

அடிசிறகியாறியாக்கருசெய்வாரிப
படிசொறபடிக்கடகாரி - யடிவருடிப
பின்னருகிமுன்னெழுமடுபதையவிடடையயோ
வென்றுஞ்சுமென்கணனிவிர

When I have lost a woman who excelled in the knowledge of house-wifery, who performed rightly all domestic duties, who never transgressed my word or my door; who chafed my limbs, and, never slumbering until I slept, arose before I awoke; Alas! Alas! how can my eyes again know sleep!

Inattention to this first duty of a house-wife is reckoned among the greatest defects of women, and is accordingly severely reprehended :—thus,

NĀLĀDINĀNURŪ.

எந்நியனதெதிரவிதபாளகூற்றஞ்சிறுகாவரி
யடமுலிபுகாதாளருமபிணியட்டதவன
யுண்டயுயுவாதானிநகாமுபேயிமமுவர
கொண்டாவனதெகாலிமபுடை

*The woman, who hold in opposition threateneth blows, is as death
She, who resorteth not to her kitchen betimes in the morning, is an incur-
ble disease ;*

(169)

*And she, who, having prepared food, grudgeth it to those who eat it, is a
devil to domestic happiness ;*

Women of these three descriptions are a destroying weapon to their husbands.

Though devotion to her lord be accounted among the chief excellences of a woman, the Tamil writers, not only do not encourage, but scarcely ever even allude to that enthusiasm which unites her to him even in death and leads her a willing victim to his funeral pile. Though the Smritis, as many have erroneously supposed, do not enjoin this sacrifice, it cannot be denied that *some* of them permit it, like voluntary death in old age, as an exception to the denunciations against suicide in general, and that it is too frequently practised, by the worshippers of Siva and Sacti chiefly, in various parts of India. Among the Tamil and Telugu nations, however, it has never prevailed to any extent and may now be said to be nearly unknown. The act is called *Sahagamanam*, ஸஹமஜனம், from ஸஹ *with* and மஜி *going*, and the victim ஸகி from ஸஹ *pure*; which name, also, is vulgarly given to the monuments erected in commemoration of the event. These will be found in considerable numbers at the principal places of pilgrimage, but elsewhere very rarely below the Ghâts, and on enquiry it will mostly appear that the parties were foreigners, from Hindustan or the centre of the Peninsula; above the Ghâts, in the Cannad'a and especially in the Mahârâshtra country, these trophies of fanaticism are more frequent.—The aboriginal castes of southern India differ considerably in their rules with respect to the state of widowhood; in some of

the inferior Sūdra tribes widows are allowed to marry again and this seems to be permitted by the Smritis, which, though they reprobate the practice as contrary to good morals and, therefore, conscientiously to be avoided, do not declare it positively illegal. In the higher castes again, among the Brāhmins particularly, not only are widows prohibited from entering a second time into the state of matrimony, but even virgins who have been once betrothed cannot again be given in marriage.

The Jainer utterly reject the practice of the Sāhagamanam, as incompatible with the great precept of their faith—THOU SHALT COMMIT NO SLAUGHTER—and *throwing oneself into a fire* (see page 132) is, accordingly, enumerated among those worldly delusions, which a Brāvaca should sedulously avoid. Such expressions, therefore, as that which occurs in the first line of the following verse, from a work, the author of which undoubtedly belonged to this sect, must not be taken literally. They are intended solely to convey a vivid idea of the strength of conjugal fidelity.

CHINTAMANI.

சாமெலிற்சாதனோதறநன்னவளநணரதகாவலிப
 பூம்னுமபுலிணதின்நிபபொறபொடுபுலிமபிவைகிக
 சாமனெய்என்றுசெவ்விரகணவறகெடுதாழ்துவாழ்வார
 தேமவரதிகுடுவாமெடாபபாரசேகதவன்செவ்விரபபார

To die when he dies, to grieve when he grieves, when separated.
 Not to ornament themselves with flowers, but, adorned only by their own beauty.
 Not even to utter the word love; they who, worshipping their lords with folded

hands, thus live

Are equal to the flower-borne Goddess of prosperity and remove all disgust from their husbands.



இவ்வாறு deficiency; the same as இவ்வாறு neg. part. neu. of the defect. verb இவ்வாறு.—என, the same as எனவரை, what is there?—இவ்வாறு, the final ன being in the text changed by sandhi to ன before ம, to the wife; a derivative from இவ்வாறு a house formed by the fem. affix ஆன், in the nom. used for the 4th or dat. case.—மார்பு excellence.—ஆகாது if it be.—எனது that which is, that which is possessed; the neu. part. of உள்.—என what is there?—இவ்வாறு to the wife.—மார்பு excellence.—ஆகாது when there is not. ஆ is here used as the contracted form of ஆகாத, the neg. part. of ஆதல்: காது has properly the same signification as இடம் place, but in similar phrases must be rendered in English by the adverb of time when, as must, also, the oblique of the latter இடத்து, when similarly used.



IV.

பெணணி மபெருந் தகையாவுள்கற பென லாந
திணமையுணடாகப்பெறின (சு)

Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains?

"Than-virtuous woman &c."—So thought the mother of Lemuel, when, instructing her son, she said—"Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her."

"Who firm in mind her wedded faith maintains"—The word rendered "wedded faith," கறப்பு, applicable to the correct and modest conduct of women generally, whether virgins or matrons, is here confined to the latter, this being, as I have already noticed, its more usual acceptation. In southern India the conduct of women is much less restrained than in the northern provinces: their persons are not concealed, and they are allowed

partake of the business and amusements of their male relations. Those whose circumstances compel them to personal labor may be seen crowding the public wells and reservoirs, and it is thought no disparagement, even for those of higher station, to bathe in the open tanks, where they display admirable address in avoiding any indelicate exposure of their persons. At religious festivals, marriages, processions and other public shews and ceremonies, the number of women of all ranks frequently exceeds that of the men; though immoderate indulgence in this respect is not deemed consistent with strict propriety and that self-denying reserve, which the Indian moralist regards as the crown of female excellence. This liberty the women of the South do not abuse: instances of misconduct in the unmarried seldom occur and those of conjugal infidelity are still more rare, even among the lowest tribes. I mean to confine this remark to the unbiassed conduct and disposition of the women themselves: in large towns it cannot be denied that considerable profligacy prevails, but it is the profligacy of circumstance and temptation, not of natural propensity.

The immuring of women in Harams, சுந்தரம், though the custom has always prevailed, as an appanage of their dignity, among the princes of India, has probably, when practised by Hindus of inferior rank, proceeded partly from imitation and partly from apprehension of their Mohamadan conquerors. The Tamil writers afford but few traces of this usage, the only one to which I can immediately refer being found in the following passage from the *Cásicán'dam*, in a speech of *Nárada* to *Crishna*, and even this, it must be observed, alludes rather to the manners and opinions of the North, where the scene of the poem is laid, than to those of the South. In describing the situation of women in his other works the same author, the prince and poet, *Víra Pándiyen*, represents them as enjoying even more than European freedom.

CASI-CAN'DAM.

தந்தையாமி னுமவிழைவிற்ற நன னுடனெயொருவநிறநிறசாரதாரோ னு
மைத்தராயி னுயிகவுமவனபுகையொனில்வரமெனமட நல்லிரதரு
செனதநடநதிடுமதமுதசாமபனமலரககவினடுவளிற் செவவிவாயநதோன
பைநதொடியாநினிதமருமுவுளகதிறநனிவருதலபானமையனடுற

Although standing in the relation of father, or of brothers born from the

same womb,

Or of sons, if they are eminently beautiful, upon them.

The minds of frail women will be running; therefore, as Sâmpen (the son of Krishnen) is beautiful as the God of Love with the flowery arrows,

it is not right that he should go alone to the abode of joy (the Haram) where thy wives with golden bracelets reside.

(172)

The Indians of all nations and castes have been charged with licentiousness in indulging the sexual passion, and, whether proceeding from constitution, climate, habit, or the institutions of the country, this charge, as it regards the male-sex, is probably founded in truth. Their own writers, as will hereafter be seen, inveigh against excess in this respect with an earnestness, which shews them to have been fully aware of its existence, and Vîra-mâmuni, whose evidence is incontrovertible, appears to have considered it characteristic of the superior classes, and has devoted a portion of his great work to the exposure and correction of it (see the *Têmbâvanî* Canto the 28th, வாழ்க்குட சிபிபடம்). But, though the fact may be true with respect to one sex, it is not so with respect to the other; for the women of southern India are uniformly chaste and temperate by nature.—Gentle and timid, as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachments, and this disposition, directed by education, acquires a force which nothing can shake and enables them, when actuated by motives of duty or honor, to display an energy beyond their sex and a courage which no terrors can daunt. Devoted in body and mind to their domestic and conjugal duties, they are affectionate and attentive wives, anxious and tender mothers, and, not infrequently, sage and prudent friends—in fact they possess in a considerable degree the qualities, which, by the writers quoted in the following pages, are stated to constitute the perfection of the female character.

பெண்களை, the final ள being changed to ற before ப, than woman; the fifth case, implying comparison, of பெண்கள்.—பெருந், ந for ம, more excellent. The root பெர் great, though in its simple form it gives origin to no verb, like other appel. roots, assumes some verbal forms, here it has that of the fu. part.; with the affix கு it forms the verb பெருக to increase and is then regularly conjugated.—தக்க things which are fit.—யா, for யாவை, what things?—உள் are there; the 3rd pers. plu. neu. of the def. v. உள்ள.—கற்பு chastity, or conjugal faith.—எனலும் that which is called; the fu. part. of எனல். The Author commonly uses this word to indicate a general relation between the terms it connects, thus, in the present instance கற்பென னுந் திறமை means simply the power of chastity.—ஐனமை strength, power.—உண்டாக to be, to exist: compounded of உண்டு the gen. of the def. v. உள்ள and ஆக the inf. of ஆதல்.—பெறின், the same as பெறமுல், if she obtain; the subj. of பெறுதல்.

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V.

பெ மறறபேறி மபெறுவாரபெண்டரபெருகு
 சீ மபபுப
 புததேளீரவாழ்முலகு (அ)

Women all happiness from wedded love
 Derive, and by it blessed foretaste on earth
 The joys of heaven.

"Women—foretaste on earth the joys of heaven"—Parimèl-azhager's commentary gives to this verse, which is rather obscure, a meaning very different from this version: his words are—பெண்கள் ரதமமை செய் தியகண வலினை யழிபடுதலை பெறுவராயி தபுத்தேனீ ரவ ரமுமுல் னீ னகண்வராத பெருகுநிறப்பிலிண்ப பெறுவர். சது - வழிபடுதலைன்ப துசொல்லெச்சம் - இதனாற்ற தகொண்டாறபெணியமகளி ரபுத்தேனீ ராதபெண்பய்நுவொன்பதுகூறப்பட்டது.

If women obtain reverence for the husband who has wedded them, they will in the world inhabited by the Gods obtain from them great felicity.—The term here supplied signifying reverence is a verbal noun. It is intended by this, that, women who honor their husbands will be honored by the gods.—To make out this meaning, however, the word வழிபாடு reverence must be understood in the text before பெறலை, and உலகு must be taken in the seventh case, though, according to its natural meaning in the sentence, it ought to be in the fifth or genitive. The insertion of the word here supplied is entirely arbitrary, as there is nothing in the original which indicates it. The Latin commentator's explanation of this couplet is as follows—" Si mulier obtinuerit talem conjugem qui dici possit quod eam obtinuerit (quod non fiet nisi illa fidem seruet suo conjugè) obtinebit magnam gloriam in mundo ubi dei regnant." According to this version, also, much must be understood to supply the full sense given to பெறலை and the meaning of the seventh case is still improperly assigned to உலகு.—Tiruvalluvar, in the concluding verse of the last chapter compares connubial felicity, generally, to the state of happiness enjoyed by the Gods in heaven, and in this couplet he appropriately describes this state as appertaining to the woman, or at least as more especially resulting from her acts. The following literal version, therefore, which is certainly simpler, as it is only necessary to understand னண்ண here, this world before பெறுவர், comes nearer perhaps than either of the foregoing to the meaning of the Author,—*In obtaining a husband, (i. e. by marriage) women obtain here the supreme bliss of the world inhabited by the gods. The conjugal state is the proper sphere of women, and it is for their sakes*

that the laws by which it is regulated have been instituted; for, however various, their propose is the same, all being intended to restrain the stronger and to protect the weaker sex. Marriage, is the condition that nature has assigned them and from which springs their usefulness, their happiness, their glory: it is no hyperbole, therefore, to say that wedded love, with respect to women, creates a paradise on earth.

I have already observed that the usages of the various nations and tribes in India, regarding marriage and the rules by which the general intercourse of the sexes are governed, are subject to considerable variation. These usages in many instances differ so materially that it is difficult to conceive how they would have arisen among a people professing the same religion and observing the same general laws and maxims of morality. Among all none is more striking than that, which, in translating the preceding extracts, I have rendered *raising up seed by the brother-in-law*, *பெரியாசலர் தொசையுதிரி*. It is found both in the Jewish and Hindu code, with this difference, that it is enjoined as a duty in the former, whereas in the latter it is barely permitted to the inferior castes. At present this usage has ceased both among the Jews and Hindus. To the followers of the Smritis, as stated in those texts, it is forbidden in the present age: with those who live under the Mosaic dispensation, the parties are not relieved from the obligation of the Law, until the widow has been formally rejected and has loosed with expressions of contempt, according a set form devised by the Rabbins, the shoe-latchet of her recusant brother-in-law.

Resembling this is the loan or transfer of a wife by her husband to another for the procreation of children, which, also, is recognized by the Smritis, under the term *பொயல்* assignment. This usage was not unknown at Rome; a very remarkable instance of it is afforded by the conduct of Cato of Utica, who gave his wife Marcia, to his friend Hortensius, according to the old custom of the Romans (*κατὰ παλαιὸν Ῥωμαίων ἥθος*, Strabo.), and received her again on his death, after she had borne him several children. In Greece, also, it prevailed: it does not indeed appear to be expressly sanctioned by the laws of Solon, though these authorize heiresses, *περικληρίτιδες*, when their husbands were impotent, to resort to the next of kin for aid in continuing the family; but it could not have been considered illegal at Athens as Socrates transferred without question his wife Xantippe to Alcibiades. In Sparta the loan of the wife, both to citizens and strangers, if from their personal qualities they were likely to give birth to a robust and vigorous race, and fit, consequently, for the service of the common-wealth, was recommended, if not enjoined, by the laws of Lycurgus.—There was an essential difference, however, between this custom as it existed in ancient Europe and in India: in the former the progeny belonged to the natural father, for whose benefit the loan was made; in the latter to the husband of the woman, who, when impotent, incu-

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rably diseased, or superannuated, was empowered to appoint her to procure him children by cohabitation with a kinsman or other person of the same tribe. The offspring of this intercourse was called, *CSEETRAJAH*, *கேசு குகி*, from *கேசு* a field and *குகி* born; because, as declared by Menu in the following texts (see verses 33, 49, and 51 of the Ninth Chapter, *நவதேவியாய*), he resembles the produce of a field, which belongs to the owner of the soil not to the casual cultivator. Sometimes, by special agreement between the parties, both fathers had a joint right in a son of this description; he was then called *பொயல்* *குகி* *கேசு குகி* the son of the wife having two fathers, and succeeded the estate of each.

MENU.

கேசுகுகிதாஸுபுதாநாநிஐஜஹிதஃஸுபுதஃபுஜாந
 கேசுகுகிஐஸுபுதாபொயல்ஸஹஸுபுதேஹிநா

The woman is declared to be the field and the man is declared to be the seed, and from the conjunction of the field (or receptable) and the seed ariseth the production of all corporeal existences;

யெஹைத்ரி ணொஹிஜ வந்தஃ உபாஹைத்ருவா உரிணஃ
 தெஹெஸஸ்யஸ்யஜா தஸநவமஹெ தஹமஹுஹிஸீ

Those, who, not being owners of the field, possess seed and sow it in the field of another, gain no profit whatever from the crop it produceth.

தஹெலாஹைத்ரி ணொஹிஜ உபாஹைத்ருவா உரிணஃ
 ஸஹமஹிஹைத்ரி ணொஹிஜ வந்தஹிஜ வஹதஹமஹுஹிஸீ

Thus, also, (as the calf belongs to the owner of the cow, not of the bull) if those, who are not owners of the fields, sow their seed in the fields of others, they create a profit for the owners of the fields; but the owner of the seed gains no profit.

Though Polygamy, restricted only by the means of the individual, be permitted by every Hindu code and in every age to all classes, yet the practice of it among the natives of southern India is by no means general: in fact it seldom takes place even among the wealthy, unless the profligacy, barrenness, or incurable disease of the first wife renders it expedient, and even then adoption is often preferred; among the poor it is as infrequent as in Europe. When a second marriage takes place during the life-time of the first wife, she is

always considered as the mistress of the family, all religious ceremonies are conducted by her aid, and all household affairs are under her exclusive management. The other wives, who are denominated *Sapatnis*, உப உத்ய^d auxiliary wives, are considered as her younger sisters, from whom, as to their senior and superior, all deference and respect, and even service, if required, is due. It is disgraceful for women of respectable families to become *Sapatnis*; which term, though not absolutely ignominious, conveys a degree of reproach.

Polyandry which seems to express more precisely than community of wives, the usage as known to the Hindus, though forbidden by the *Sruti* (in the *Yejur-védam*) and wholly unauthorized by the *Smṛiti*, appears, nevertheless, to have frequently prevailed. The custom anciently was for one woman to be married to all the brothers of a family; in this form it still exists in Thibet in Ceylon and, I fancy, more or less in all countries in which the *Bauddha* religion prevails. On the continent of India, it is said to be still practised in the province we call *Orissa*, more properly *Ód'hra-dés'a*, and among particular tribes in other parts. In *Malayá'am*, as is well known, the vision of *Plato* in his ideal republic, is more completely realized: the woman, among the *Náyars* not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of the husband, being in her intercourse with the other sex, restrained only by her inclinations; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated for the glory of the female character, that, notwithstanding the latitude thus given to the *Náyattis*, and that they are thus left to the guidance of their own will and the play of their own fancy (which in other countries have not always been found the most efficient checks on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress; but it mostly happens, that the bond of joint paternity is here, as elsewhere, too strong to be shaken off, and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age.

However revolting to our sentiments, or apparently incompatible with moral restraint in a point wherein nature herself seems to demand coercion, the Polyandry of *Malayá'am*, when viewed in its actual effects on society and on the manners of the people among whom it prevails, will be found to be not unproductive of benefit. In the first place it has no doubt been the cause of that urbanity and courtesy for which the *Nayer* is distinguished; for, as it is only by personal, not extrinsic, advantages that he can expect to recommend

himself to the sex, his constant endeavour must be to attain those qualities which find favor in their sight, and his character must be moulded accordingly. To the same cause may, also, be attributed the marked gallantry of this nation, which has often enabled them, without discipline, to oppose disciplined troops, and to preserve the independency of their country even to our days, long after the rest of India had been over-run by foreign conquerors. On private life, also, this institution is said to have an influence not less beneficial than on public manners. The advocates for it assert that it banishes from Malayálam many of the worst passions and feelings of our nature; for, when the sole contract between the sexes is the contract of mutual love, jealousy cannot be known, nor can those sordid speculations exist, by which, elsewhere, the warm and genial feelings of youth are, not infrequently, sacrificed to the avarice of age. The manifold miseries of seduction, also, cannot be felt; domestic peace is not liable to be destroyed by the intrusion of the adulterer; nor the social board and nuptial couch, which should be the very homesteads of love and felicity, to be haunted by the ever-active fiends, by whom those are tormented, who, are compelled to wear the hypocritical vizard of outward affection, while inwardly they regard each other with mutual hatred and disgust.

In a style similar to this, by declamation rather than by argument, this usage has been defended and such, probably, is the apology an inhabitant of Malayálam would offer for it: that which I am about to notice, though in its nature much more equivocal, has, also, had its defenders. Horace thus states the *divine sentiments* respecting it of the severest of ancient moralists, both in precept and practice.

Quidam notus homo, cum exiret fornice, macte
 Virtute esto, inquit, sententia dia Catonis,
 Nam simul ac venas inflavit tetra libido,
 Huc juvenes æquum est descendere.

The maintenance of societies of courtezans, regulated by established rules and subsisted by public endowments, is peculiar to southern India; the practice, though it may occasionally occur, not being general elsewhere. These societies are attached to the Temples, in the service of which they are employed as dancers and singers, after having been consecrated to it by a ceremony called *Sobhanam*, ശോഹനം; this term, derived from ശോഹ *propitious*, literally signifies *festivity*, but is applied both to the consummation of ordinary marriages, when the betrothed wife attains the age of puberty, and to a species of nuptial rite by which these females are constituted the concubines, or, as the word exactly imports *slaves*, ദാസ്യം, of the Deity to whom they minister. They all belong to different tribes of Súdras, many to the അരവേണ or *weavers*, and are either devoted to this state, which is by no means considered ignomi-

nious, by their parents, or are the descendants of those who have been so devoted. Their male offspring are instructed in the use of the cymbal and tabor, the clarion and trumpet, and various loud-sounding instruments for which we have no name, and are the musicians of the temples. In the Tamil countries the women belonging to these societies are not permitted to cohabit with any but persons of pure caste; in other districts they are less restricted, but they must no where be confounded with the common bands of dancing women and courtezans, from whom they are entirely distinct.

பெறரு the contracted part. past. in the masc. of **பெறுதல்** to obtain; the word *wife* must be understood, and this term will then imply *one who has obtained a wife, a husband.*—**பெறிக** when they obtain; the subj. of the same verb. The final **ன** and **ல்** of the two preceding terms are changed by Sandhi to **ற** before **ப.**—**பெறுவர்** they obtain; the third per. plu. of the fu. of the same verb, used indefinitely.—**பெண்கள்** women; the plu. of **பெண்**, governing the preceding **வ.**—**பெரும** the great.—**சிறப்பு** felicity.—**புத்தேளிர்** the Gods, the deities of the inferior heaven; the plu. of **புத்தேன்**. This word, also, signifies *new, fresh* and is used as a collective name of the Gods from their being always in a state of youth.—**வாழும்** in which reside; the fu. part. of **வாழ்தல்**.—**உலகு** of the world.

NOTE. The verb பெறுதல் to obtain and its derivatives have, as particularly exemplified in the first verse of the succeeding Chapter, a variety of significations; பெற்றான here signifies a husband, but it will take any meaning indicated by the terms with which it is constructively united. Thus with a word signifying a crown or a throne it will mean a king, and in the following distich two different senses may be assigned to it—பெற்றானபெருகருநதன்பதைப்பெறுவானான-பெற்றப்பொருட்கேடுபெறின—here if பொருள் be rendered wealth and கேடு loss, பெற்றான must mean owner, and the whole verse must be translated—If the wealth which he hath acquired be LOST, the OWNER will be overwhelmed by affliction—but if பொருள் be rendered son and கேடு degeneracy, பெற்றான must mean a father and the whole be translated—If the SON he hath begotten DEGENERATE, the FATHER will be overwhelmed by affliction.—The use of terms in a double sense constitutes a marked feature of Tamil poetry, and it is considered the height of art in the management of the figure, so to arrange them that they may mutually explain each other.

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VI.

புகழ்புரிந்திலல்லோரககிலவில

ய்கழுவாரமுனடே

னறுபோறபீடுநடை (க)

Before their scornful foes,
Bold as a lion those dare never walk,

Whose fame is sullied by their wives' base deeds.

“Dare never walk”—All people seem in all times to have considered the infamy of the guilty wife as transferred to the abused husband. Questions regarding women in general or relating to the conduct of husband and wife are in India under the immediate cognizance of the heads of castes, who claim and, where ancient custom has been respected, exercise jurisdiction in all matters of discipline and moral conduct, which the common law cannot effectually reach. Assisted in cases of importance by a general meeting of the tribe, they notice with strictness all family disputes and are very minute in their distinctions respecting them; they often interfere to reconcile differences, but, when the misconduct of a female becomes so notorious as to be disgraceful to the community, they insist on a separation, in which case it is customary to impose a fine on the husband as well as the adulterer: that this is founded in justice the general sentiment against the husband seems to prove.—Among nations advanced to a certain state of civilization, it cannot be denied that the minds of women, in which the violent passions are carefully corrected by the education they receive, are actually less prone to evil than those of the sterner sex; nature, however, when uncontrolled, is impartial in all her operations, and it may, therefore, be thought that there is more galantry than truth in the following Stanza, and that she has made a more equal partition of evil between the sexes than is therein implied.

நிலவாரகளைவிடாருகவலாரோதனமையால்

வவலாராறடுக்குபடாராயின - கலவி நி

வாணமககடபறபலரகடுகயுண்டாகுமபெண்டரும-

மானபுகடுகடுககாவிடின

*All women would be good by nature, if the men did not spoil them;
And most men would have a tolerable stock of sense, if the women did not make fools of them.*

As a contrast to this I cite the following verses: Satirists have ever considered women lawful spoil and even graver writers have not refrained from sarcasm against them: but neither satire, nor sarcasm, is the criterion of truth.

CHINTA'MANI.

அன்பு நூலாகவின சொல்லர தொடுத்தல்நதகாத

வின்பருசெய்கின்ற சாந்திறகைபுலனநதேற்றமாலி

நன்பகறஞுடமுவிளளாதொடூகி னுநவகைமாரககுப

பினசெலும்பி நரகண னுள்ளமபிவினயரைககமுயதனதே

Although their husbands bind together the flowers of endearing words by the thread of affection, and, perfuming them with the sandal of desire, fail not throughout the day to adorn them by the garland of delight-inspiring love, the eyes and minds of women will still follow strangers; to this inconstancy fawn-eyed beauties are ever prone.

பெண்ணென்பபடுபகேணமோழிமுலபிறப்புநோக்கா

வுண்ணிறைவுடையவல்லவொராயிரமனத்தவாரு

மெண்ணிப்பததவகையிடடாலிநதிரமகருமாயகே

வெண்ணெயகருனதெரியுறமுறபோனமெகிநதுபினனி நகுமனதே

Hear further the disposition of women: they are void of the feelings of honor, regardless of the pride of birth,

Their minds are ever vacant, and they have a thousand varying wills;

If the trifling sum of ten pieces of coin were counted into the hand of the daughter of Indren, the king of heaven, she would instantaneously yield,

Melting as a mountain of butter melteth before the heat of the fire.

NI'DINEERI-VIL'ACCAM.

கறபினமகவிரநலமனி நறுணவுகொள

பொற்றெருமுநல்லாரகனிநல்லரமறறுததவ

கேனவரககுமேதிலரககுநதவகடகுநதவகிவினரூ

யாவரககுங்கேடுகுழார

கந்தெழினமிககாலிவினயானிசெவல்லான

காநதையரகணகவரடுநாககததான - வாயநத

நய னுடையினசொலானகேளெனி னுமாதாக

கயலானமேவொகுமனம

*Than unfaithful women, even those who sell their favors for subsistence,
Adorned by golden bracelets, are far preferable ;
As neither to their husbands, nor to strangers, nor to themselves, nor to
their relations,
Do they cause destruction.*

*Although their husband excel in beauty, although he be young and skilled
in song,
Although his glances attract all female eyes,
And his pleasing speech breathe mirth and gaitty around,
The minds of women will be fixed on another.*

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PAZHA-MOZHI.

இதையானமிகுக்லாரேநினைபுயாரதமமைசு

செறயால்கபபடுததலாகாதறகோ
வருநிவலிதினியாபபி னுநாயவா
நிருநதுதலெனதுமோவில்

*It is not possible to restraint within any bound those who are adorned by
jewels (women), if they are devoid of good qualities—shall I say why? is it
possible by any pains or by binding it ever so tightly to keep a dog's tail
straight? no (i. e. because it is contrary to its nature).*

VALEIYÀ-PADI.

உண்டியுடகாபுணடுறுபொருடகாபுணடு
 கண்டவிழுபொருடகவிவிக்குகாபுணடு
 பெண்டினாக்காபுணடுதெனறுவைத்தக
 கண்டுமொழிநதனரகற்றறிநதோளே

Eatables may be preserved, worldly wealth may be preserved, and the more excellent wealth of knowledge may, also, be preserved; but the wise and learned, whose ken scans the world, say, the women cannot be preserved.

A SLO'CAN.

நாழி உப்து உப்து தி காஜாநாநா உபுநாநாஜிடு ஹாடி
 நாநா தகஸுஉப்து தாநாநா உபுநாநாஜிடு ஹாடி

As the fire is not satisfied by fuel, nor the ocean by the confluence of waters, Nor death by the seizure of all souls, so large-eyed women are never satisfied by the enjoyment of men.

NOTE. This verse occurs in the Vivāda-sūtra, உரிவாடிடுஸூ?, the original of Halhed's "Code of Gentoo laws" and is particularly alluded to by the translator; Jaganatha Tercapanchana in his Digest, also, cites it as belonging to the Bhārata. It coincides exactly in sense and nearly in expression with the latter part of the 15th and 16th verse of the 30th Chapter of Proverbs; the whole of which bears a strong resemblance to a series of Sanscrit Slōcas. Physical reasons may probably be given for the expression in the Hebrew, חָמָא רָצָה, the literal meaning of which, according to Schultens, is "constrictio uteri"; but the term used in the Sanscrit, as a metonymy for women, உரிவாடிடுஸூ, the large-eyed, while it is more delicate, is also more directly expressive of the insatiableness it is intended to imply.

Among a variety of points, in which the law of the Smritis coincides with the common law of England, it agrees with it, also, in considering marriage as indissoluble: a Hindu cannot divorce his wife on any account whatever, but, if she be unfaithful, or so incorrigibly wicked as to have been finally degraded, he may, to preserve himself from contamination, put her away. But even then he must provide her with food, clothing and habitation, for,

உரி தற்காலகர தா உபஹிஸு வுலாவி கிஹந

த தா உஹ தயாஹி தாஹாஹ வாந உபஹ தி

Women must not be entirely rejected, except for the murder of Bráhmans and similar heinous crimes,

And, even then, they should be made to perform an appropriate expiation in the house.

(183)

Of whatever crimes women, who are entirely rejected, be they great or small, are guilty,

The guilt of them, encreased a hundred fold, shall attach to their relations.

MENU.

வி உஹ ஹாஹி யஹ த்ராநி ஹி ஹயாஹி கஹ உஹி
ய தஹ ஹி உஹ ஹாஹி தஹ தஹ ஹாஹி யஹி கஹ

A husband must retain his criminal wife under close confinement in his house, And, whatever expiation is ordered for a male guilty of adultery, that she must be made to perform.

NĪTISĀ'RAM.

வி உஹ ஹாஹி யஹி கஹ உஹி
ய தஹ ஹி உஹ ஹாஹி தஹ தஹ ஹாஹி யஹி கஹ
ஹாஹி ஹி ஹாஹி யஹி கஹ உஹி

A wife given to constant strife, who stealeth her husband's property, Or taketh part with his enemies, who converseith with strange men, Who eateth before her husband, or resorteth to the houses of others, Such a one should be put away (tyajèt), although she have born ten children.

The coincidence here apparent between our own and the Hindu law as very remarkable. The term *tyāgah* describes precisely that species of divorce to the extent of which the common allows the canon law to operate; that is to separation *a mensa et thoro*, which is expressed, almost literally, by the Sanscrit, *upahōga dharmacārayādh*, the latter term here meaning the preparation of the daily meals, the rites of hospitality and other domestic duties.

புகழ் *praise, reputation*.—புகழ் தரு *bestowing*, from புகழ் தலை *to do, act from peculiar influence, bestow*.—இவ்வாறு *a wife*: this term is used here for the appellative இவ்வாறு *the woman of the house*.—இவ்வாறு *to those who have not*, a personal derivative in the 4th. or dat. plu. from the root இவ். Similar derivations may be formed by the affixes ஆ and ஓ *sing.* ஆர் and ஓர் *plu.* from all the roots in the language; in meaning they are the same as the regular *pron. part.*, this term, for example, corresponding with இவ்வாறு *தவரக்கு*, but they are not like the *parts. subject* to verbal government.—இவ்வாறு *there is not*.—இவ்வாறு *scorners, enemies*: an *appel. plu.* from இவ்வாறு *scorn, accuse*.

(184)

முன்பு *before*: this term here used as a *prep.* is properly a *subs.*, signifying *antecedence* either of time or place.—ஒன்று *a lion*.—போல *like*; this term, used generally as a *particle of similitude*, is properly the root of the verb போலுதல் *to resemble*.—பீடுநடை *bold gait*; this compound, which is the *nom.* of the sentence governing the *neg. verb* இவ்வாறு, is from பீடு *greatness, might* and நடை *a step, gait, conduct*.

ILLUSTRATIONS.

The authors of the first of the succeeding

quotations were followers of the
 Sruti Smṛiti; the second is the composition of
 by a Christian writer,
 a Jaina; and the two next are

NA'LADI.NA'NU'RU.

அருமபெற்றகநயினியிரணியன
 பெருமபெயரபபெண்டொனி னும - விருமபிப
 பெறுகசையாறயினனிற் பாரினமையேபெறு
 கறுதுதலாணனமததுவிர

சூடசீரடதுணனுமிடுககடபெரமுதுங்

கடலீரறவுணனுவுகேளீரவரி னுங்
 கடலீரமைகையாறுககொளருமடமொழி
 மாதரமவறையாடசியாள

காலாதுமாறுயகனிசிநிதாயெப்புற னு
 மேலாதுமேலுறைசேரி னு - மேலாய்
 வல்லாளாயயாழமுழாதமிழ்குமாணகற்பின
 இல்லாளமரகததேயில

கடலீனியாளகாதலினகாதலவகைபுலனவா
 சூடசூடையாணாநானியலயினு - சூடகி
 யிடனநிநதாடியினிசினுணரு
 மடமொழிமாதராளபெண

எஞ்ஞானறுமெகணவநொநதோணமேறசேரநதழி னு
 மஞ்ஞானறுகண்டேமபோனனுதுமர - லெஞ்ஞானறு
 மெனவணகெழீஇயினரகொல்லெபொருணசையாற
 பனமாரபுசேரநதொழுகுவார

உள்ளத்துணரவுடையாரோடுதிய நூல்தருல்
 வள்ளனமைபுண்டானகடுண்பொரு - டெளளிய
 வாணமகனகையி ல்லி லவாளவனத்தரோ
 நாணுடையாளபெற்றநலம்

(185)

*Although women are high in
 in conjugal fidelity, they must*

*reputation and equal to the goddess Ayrán'i
 cautiously avoid those who are enamoured*

*of them and follow them in hopes of gratifying their passions; for such
 caution is the safe-guard of the virtue of matrons with perfumed foreheads.*

*If in time of distress, when the meal of the whole family is cooked by the
 water of a small pot, a host of relations sufficient to consume the water of
 the sea should come at once, the softly speaking woman, who shews herself
 as bounteous as the ocean, is the glory of her house.*

*Though her house be open on the four quarters, though it be exceedingly
 small, and though the rain pour in on every side, a chaste and virtuous wo-
 men will be renowned in the place in which she resideth and her habitation
 respected.*

*She who is pleasing to the eye, who in all things gratifieth her husband
 according to his desire and at all times standeth in awe of him, whose modes-
 ty is so conspicuous as shame her sex, who reverenceth her husband, and in
 all her love-quarrels with him acteth with such prudence that reconciliation
 affordeth him increased delight; this mildly speaking matron is truly a woman.*

*Whenever our husbands embrace our shoulders, we feel ashamed, as if
 we saw them for the first time; what pleasure then can those women enjoy,
 who, from the desire of money, endure daily the embraces of many men?*

Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability; the chastity of a modest woman is like to a sharp sabre in the hands of a courageous man.

ARANEELI-CHARAM.

கொண்டானகுறிப்பொழுகல்க-நியநாண்டைமை
கண்டதுகண்டுவிழையாமை - விண்ணு

வெறுப்பன்செய்யாமைவெல்லுகாமரீகி
புறுப்பொணரவுடையாளபெண

வழிபாடுடையளாயவாழ்க்கைகடாய
முனியாதுசொல்லியசெய்தாய - கெதிருளாய
தேத்திப்பணியுமெல்லிரையாணமகன
போற்றிப்புலியுமபுரிநது

மடப்பதுஉமக்கடபெறுவதுஉமபெண்பான
முடிப்பதுஉமெல்லிருஞ்செய்வா - படைத்ததனூ
இடமுண்டிவாழ்க்கைபுரிநதுதாக்கிலறத்தே
கிற்பாரோலபெணம. ரென்பா

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மருவியகாதனமவணியாளுநதானு
மிருவருமபூண்டுயப்பினல்லா - லொருவரால்
இவ்வாழ்க்கையெனனுமியல்புடையவாண்சகடஞ
செல்லாதுதெற்றித்துதினறு

விவரணகாததுவநதவிருநதோமபி.நினறான
 மவரணவாழுககைநனறுதவதகிற - புவரணகோதை
 மெலலியநலலாருநல்லளவிருநதோமபிச
 கொல்லெதிரசொல்லாணெனில்

தவலமகனிற்றீரநதுறைதருனபிறநிறசேரத
 னீவலமையிறநீபபெண்டரசசேரதல-கவண்ணிநது
 வேறறுரபுகுதலவிழாககாண்டனோனபிடுதல
 கோறறொடியாளகோளநியுமாறு

அயலூரவனபேபாகவமமருசளாடிக
 கயலேரகணனூரவெழுதிபபுயலிமபால
 வனடோசகிநினறுலாமவாரேரதடவகணனூ
 டனடோசகிபபினசெலலுபகூறறு

She is truly a woman, who hath especially learned to obey the least sign from her husband, to preserve a laudable modesty, not to covet any thing she hath seen, and, without causing disgust by opposition, to forsake whatever he distiketh.

If she render due service, conduct rightly the house-hold affairs, perform without petulence all she is told to do, and act obediently without cavil; such a woman her husband should love, worship and adorn.

All women are ignorant, all bear children, and all are liable to female frailties; if, in addition, they distribute food, according to their means, before they themselves eat, if they discharge all domestic duties, and continue firm in virtue, they are worthy to be called women.

While living in the marriage state the husband and the wife united in affection must both (like two wheels) support the towering chariot of domestic life; otherwise it cannot proceed, but constantly interrupted, must at length stop.

If all rites are duly observed and guests hospitably received, the domestic state is more excellent than the austerest penance; excellent is that gentle wo-

man, the garland of beauty, who dischargeth the duties of hospitably without disputing her husband's will.

To reside apart from her husband, to enter the house of a stranger, to consort with disreputable women, to visit foreign places adorned with

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jewels, to frequent festivals, to worship strange gods; the honor of women, adorned by beautiful bracelets, is lessened by these means.

Death follows with his up-lifted club that woman with large eyes darting glances keen as a scimitar, who while her husband is absent bathes in saffron-water, or stains her eyes, sparkling like fish, with collyrium, or drives the bees from the flowers that adorn her cloud-black hair.

VERSES BY VIDYAN SA' MI-NA'DA PILLEI.

அட்டகுகுமபோற துமறவாழியானவறகுச
 சிடமுதிசுககாரகுசெயமுறையே - பட்டமுள்ள

மன்னவரக்குடி இவ்வியாசசெகுகோனமுறைமை
 யினனவறயாரகுகுள்ளகறபுமேனமுறையாம - வனவியரககு
 வேதமொழியோதுமுறைவேளாளர்க்கேகமுறை
 யாதையவகாப்பாததவெவரகுகாமுறையே - பேதயினா
 தமயியகாநகையரும்-நகையகாநமயியரும்
 பமயியொன்றயவாமுமுறைபறது

As the Supreme Being, who is the ocean of virtue and is worshiped in the eight regions of the earth,

Possesseth the attributes of creation, protection and destruction,
 So the attribute of a King ought to be the undeviated sceptre of justice;
 The attribute of a female, dazzling as a flash of lightning, chastity;
 To teach the scriptures is the duty of Bráhmans (priests);
 Of the Véláler (cultivators) liberality
 And the protection of all are the special duties;

And the duty of husbands towards their wives and of wives towards their husbands is, that they should dwell together in constant love.

- தலைவனுந் தலைவியென்பாரதங்கனிற் பகமன்பு
கிஹமனமொருமையோடு நீணிலநதனனிவ்வாழ்தல்
பலனெவனெனனிவ்வாணிற் பரமனும்ருளபேர்ப்ப
நவனிநீழிகரலநன கொடுவாழுவாரோ

Ask ye the reward which awaits the husband and wife who live on earth in mutual love, constancy and strict union, know that it is to live eternally in heaven in the enjoyment of the beatitude vouchsafed by the Supreme Being.

SCANDAM.

மெனவியல்பானவரையுமெவசியவகுமவிற்
முனமுளதாகுமரிதானதவமாகும
வானமுளதாகும் வணமணநூமுளதாகு
முனம் லதாகுமரிதான நூயில்தனநே

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காண்டலிகய்தங்கணவரைககட

வுளார்போன

வேண்டலிற் துகறபினரதமமெயயுரையினிற் கு
யினடையுளதெயவதமுமா முகிலுமெனமுல
ஆண்டகைமையோரகருமவரகருநிகரனநே

By wedding a woman of a gentle disposition and distinguished by excellent qualities, charity is promoted, devotion is maintained, heaven is secured, the wealth of this world is acquired, there is nothing deficient and nothing difficult.

The terrestrial deities and the mighty clouds obey the sure words of those chaste matrons who devote themselves to their husbands as to Gods; to them, therefore, the male-sex is by no means equal.

CASICA'NDAM.

இல்லறத்திற்கியைவன் வீட்டுவார
அல்லல்செய்துவறி கினழ்ததிடார

புல்லுகாதலராயுட்பொலிவுற
மல்லலோங்கணிமருசளணிவரால்

கொழுநனசொற்கடவா துறைகொள்கையே
வழுவினலிறமவானறவமற துத
றொழுதுதெய்வமபராயமலரத்துவதல்
பழுதிக்கறபுடைப்பதகினிககெனவே
அழகிலீக்கருசிநிறிராயினும
ஒழிவிடுறையிாபபுறறவராயினுய
கிழவுதனமையராயினுயகௌவரைப
பழுதுசொல்கலாபபனபினமுயகருவார
வசையில்காதலரதாயதகைதவைகுழி
யசதியாடிலரனபரழைத்திடின
யிசையினல்லமுதேனுமவிடுததுள
நகையிடுகுடுபொருககெனநணனுவார
நணமாணபுடையமலரியாணமலிரதனவிரநணனிந
சொனமாணபவிரததுநதொகுமாயகவளையதிராளேல
இனமாணபுருதெனறுயரவேதயிசைததவாறறல்
அனனாவுடிவகருணருசெய்தியறையலுறறேற

They (matrons) procure all things necessary for maintaining the duties of domestic life and waste nothing vainly, so as to occasion distress; to secure long life to their husbands, they beautify themselves with excellent saffron.

It is prescribed to a virtuous and chaste matron, as the first of domestic duties, not to exceed the words of her husband, and to perform the duties of religion by serving the Gods, worshipping them and scattering flowers before them.

Though they possess no beauty, though they are afflicted by incurable disease and poverty, though they are in the extreme of old age, virtuous wives will adhere to their husbands and speak no ill of them.

They indulge not in laughter in the presence of the father and mother of their husbands; when their husbands call, even though they were eating Ambrosia, they would joyfully quit it and hasten to them.

When a virtuous and respectable matron entereth the house, all honor is concentrated in it, but, if a house have no mistress, the honor thereof cannot be maintained: as it is so declared in the sacred scriptures, I have endeavour-

ed to describe the appearance and qualities of such a matron.

BRAMO'TTARA-CANDAM.

பெண்ணைத்தெய்வப்பெருதவரமகவிவரைப்பெருதார
 பெண்ணைத்தெய்வப்பெற்றவரோமகப்பெற்றார
 பெண்ணைத்திருமகவுபெற்றிருமையும்பெற்றார
 பெண்ணைத்திருவனைநியோரபெற்றுமபொருவினதே

Children cannot be obtained but through the means of conjugal felicity; by the attainment of conjugal felicity children, also, are obtained, and they who enjoy conjugal felicity, by obtaining children, secure their happiness in both worlds; moreover, no wealth can be acquired except by conjugal felicity.

PAZHA-MOZHI.

சொல்லாமைநோக்கிக்குறிப்பறியுமபண்பிறறம்
 மில்லாநோவந்தவிருந்தோமபிசெல்லவத
 திடரினநியேமாந்திருந்தோநோருங்
 உடலிடநிலாமபண்ணினார

Those, who knowing no affliction rejoice in wealth, while their wives, intuitively comprehending their signs, wait not for orders, but receive every guest who presents himself with constant hospitality, have baled from the sea (i. e. as the sea cannot be exhausted by baling, so the wealth of those who thus act cannot be diminished).

மகேடபெறுதனமடனுடைமைநானுடைமை
 யொககவுடனுறைதலூராண்மை - தொக்க
 விவிலகனல்லாதாடகைநினைவேகண்டி
 தன்மைகவிததாழகருமருகு

The bearing of children, simplicity, modesty, constant residence with her husband and liberality; lo! these five form together a love-potion, which subjects their lords to the will of those whose favors cannot be purchased.

NOTE. The concluding sentence is a periphrasis for *matrons* in contradistinction to *courtezans* விவிலகன women who sell their favors.

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NAL-VAZHI.

கவிராதமாநதரகுகுகற ஸுணரநதாரசொறகூற்றிழ
 அவிவாதமாநதரகுகுகற ஹமெலவிய
 வாழைகுகுததானீனறகாயகூற்றுகூற்றமே
 யிலவததிருநதொழுகாபபெண



நீறிலவாநெறறிபாழநெயயிலவாவுண்டபாழ
 சூறிலவாவுருககழ்சூபாழநேரோ
 யுடபயிறபயிலவாவுடமபுபாழபாழே
 மடககொடியொனறிலவாமவன

The learned are as death to ignorant men; to wicked men the virtuous are as death; to the soft plantain-tree the very fruit it produceth is death; but above all, death to the house to which she belongeth is a vicious woman.



Destitute of perfection is the forehead on which the sacred ashes are not rubbed ; destitute of taste is the food not enriched by clarified butter ; destitute of beauty is the country in which there are no waters ; destitute, also, is he who hath no brethren ; but above all, above all destitute is the house in which no tender vine flourisheth (i. e. which hath no mistress).

SANCAREP-NARADAM.

எப்பணியாதின்புறுவாகாதல்கா தல்லை
 யப்பணியரலபொழுதேயன்புறுத்தி - யொப்ப
 மனைகுழையுமவண்ணமகிழ்விப்பதனேற
 னனைகுழையாரதவகைகடன

It is the duty of those adorned by heavy earrings (women) to afford that delight which rejoiceth the mind; and to confirm affection by doing immediately for their husbands whatever service may honestly be done and by which they may give them pleasure.

SARADAM.

மேருவகையின்புடைமினமேவுமொருகைகை
 நேருதுமடநகைநேநிசாரதிருமுன்னது
 தாருதுபெருகையுடைநதவினதவதநாற
 சேருமுறையாடுதெனவவட்கவடுபிப்பான
 மாமிசேயாடுமாதுவவநகாடுமாதுமவண்ணி
 நேமமுறையணவநிகைதததொழிநேரகது
 தேயிருமருவகடவுடுன்புகிரவிருநதுக
 காமுறநவிகைதததொழிவாறதுவண்டகி

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செனதுதெருவாசலநியேனெருகினத்து
 டினதுகையேன்புனிதகீரபடிவுறாமற
 னுனதுபெரியோரமுத்துயககவளியேனெற
 கெனதுகருதேனதுவுட்வனவீயோடும
 தனகணவவிரககடவுனெனதுபுலிதனமை

மனமுறை திருத்திவழி பாடுகணியைப்பேசு
 நன்முறையவறகிணியைநாடியவைதேடி
 யனொபாடுசமைத்தடிசினலெருவன்இதே

வல்லவன்களறதினமா திமலிராஜை
 நல்லன்நறுமபடிநறபணிகளசேரோன
 சொல்லுமவனெய்திவ்வைதுன்னமகிழுவோடும
 இவ்வின்முறையாறறுவனிமுககுறவந்ததால்
 சரபிமுதலாகவுளபல்துயிரசாக்கும்
 அருளுடையருகியதினமுபசிதவிரப்பன
 நிருவுறமண்நதவனல்ககொருசேறற
 வுரைசொவியநிநதிவனுவநதிடவுணாப்பேசு
 அவகிவழிபாடுகணியறறுவனலநதேர
 தவகுறையகறறுவனருநதவறையரதம்பாற
 பொங்கியகவறததெளிவுபுகருமுறைசெயவன
 இவ்வைப்புரிநதசெயலென்றவககுறித்தாள
 சாரலெயுரைத்ததொழித்தகறிதனவேயப
 பூநதிருநிகரத்தவன்புகழநறுமவறப்புகளான
 ஆயநதிதையுரைத்தவர்களாயுறொடுசெவ்வம
 வாயநதுகதிசேரவொனீடுமனவகுத்தான

The beautiful Cārcai, a woman who dwelt in the vicinity of mount Méru, standing in the presence of the virtuous Sāndilei, said—"By the strictest devotion thou hast attained to a state of exalted virtue, how is this path to be reached?" She thus instructed her ;

"I daily reverence my father and mother-in-law and I diligently execute all that they command, and to the Gods, to ancestors and to guests I humbly perform every prescribed duty."

"I know not even the way to the street-door, nor at any time do I stand idly laughing, nor do I ever serve those, to whom I owe respect, with food without previously washing in pure water, nor do I greedily covet any part

of the food, but bestow it freely.

“ Regarding my husband as a divinity, I fulfil faithfully all my duties and perform every necessary service to him; I ascertain carefully those

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things that are pleasant to his taste, and, having procured them, I prepare food accordingly and affectionately serve it to him.

“ From the day on which my husband quits me, I leave off the use of flowered garments, of perfumes and of jewels; but, as soon as he returns, I again resume them with delight, and discharge every domestic duty with faultless propriety.

“ Kine and other creatures under my care I treat with assiduous kindness and carefully prevent their suffering from hunger; I am never known to utter an angry word, so as to give offence to my husband, but always speak so as to give him pleasure.

“ I perform all rites due to fire, I supply the wants of the miserable, and I cause my children to enter the path of right knowledge and increasing learning;” thus she particularized every duty she was accustomed to discharge.

Admiring all that Sândilei had said, the other, resembling the flower-borne Goddess of prosperity, highly extolled her and returned to her home. Those, said Vid’umen, who reflect on this and teach it to others, shall be blessed with long-life and wealth and attain to eternal felicity.

தந்தையனவரையுடனாயிற்றுநானறனசுகோதரனிவரகவிடுவாரவர
முன்னிமறடுருவரககனித்திடததெருளாமுன்னமேவகாவிவரமுறறிப
யினவரையங்கவவரககடவுளாவுயிராபபேணியாங்கவனபிமதவடுகாண
முன்னியதேவரடுதன்புலத்தவரககவிதியரககுறுகடனறறி

மனதொடுவாகருவகாயமுமொள ருயடமுடையெவனையுண்டாகித்
தனதுகேள்வ னுகருவநிப்படுமிய நகைததாலெயினசொல்லொடுதகைப
புனிதமும நியவதெவியுமுண்டாகிநாடொறுமொரதின்மபொலத்
துனிதபகடகதொரப துவிாதததொரிசெரவினபததிற துவிர் வேர,
முதலொருமறையொன்பனனி யொந்ருவரமுதன்மவண்பவளபலதருமம
பறியயி மதமற அருற நினைவிவியாஶப துவநிபாடமுனிவிருந்தே
சதமுறவவனசொற்றுககிசீடறககடக தன்னமுவுருமவி நியான
முதிருடலகற நிரறகதிபுருந தாரமுதல் றககடவுளசாரந் துனாபபான
முன்மவறயவடுளகொழுனடுனவலிஞனமுற நியதன் துநீயறவகள
என்பயன தனையிஞ்சியவடுடெயதவாற றகெயெவநீககிச
சொன்னமுறை தவருதியற நிஞ்சொடுகொருல்செய துமாறவிததான
பினமதிதளநக துடுபதுறநொககிபடுபிஞ்சுவிசொப்பெடுயொன
வருகிசீமடகதைமீண்டிடுல்செயதிவளருட றருவகிநாயகனபாற
சுருதியனபுடையளாகியகவவணககடவுளாககருகிசறகருத்திற
புரிசியாகவனநனசெருதிவியாகதியிறபுருவையென துனாததுவிட்டகன்றன
சுருதிசுதிதறசுசொனடுறவவுளைத்தித்தொககிசீணமு்வையெனசொன்னன

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ஒழுககமுருசீருயினசொலுந் தூயவுளமுயகறபுடைமையுமன்பும
இழுககறகடததுமவரகடுளவாரடுறாமனி தலொன நிகைத்திடுமடவார
பழ்ப்பறவொழுருவீகறபுடைமையின் ருடயனெனாந்நனமுயடுகண்டுமொ
நிதிக்கனவதனனமதனுடடுவரிததவேதகாரணவெனவுனாபபான

புருடதுண்டபின ருணுணவழுவைமாரக

சூரிய தாமவரும துயி லுறறபின
அருகினி றயுயின ருயகவன முனவிழித் த

தருடவலககொகடுலகறபிஞறடுரா

பூண்கணமா வலிகளடுபாற துவிர்சொகதனி

மாண்பினமங்கையரவல்லவன்கிழவ

ஆணடுநீய்கிடந்தபினடீளவுவு

காண்டலகற்புடையோர்க்கவினெலாம

மணவலினபுறிலினபுறுவாரவன

றணலிதுன்புறிற்றபுமவவண்ணமே

துணிவரநாயகைகாபிணுநதுன்புறூ

கணிதமற்றமகிழ்ச்சிக்கொப்படு

பிறிறசேரகிலரபெணமையினலுத்தவர

மறைவினனறிமவனயிற்றணிததூர

குறிகொண்டாதுவண்டாமியைக்கேரத்த

றெறியினாசசவனெருயநிரப்புவார

கணவனபேரசோலிலாயுக்கடக்குமென

துணரவினூறகனசூடுமிகைத்திடார

முணவாயுவிருத்திமயியுமன

றிவனயினமஞ்சனிசைவுறத்தீதாயகுவார

When a girl hath been given in marriage before she hath attained the age of puberty by her father, her mother, her maternal uncle, or her brother, she should consider her husband as the Deity, and, cherishing him as her own life, should discharge, with his consent, all her duties to guests, to the manes and to the Gods.

Her mind, speech, and actions should be in unison; she should evince her skill in culinary affairs; she should duly perform all requisite offices for her husband; and to gentle speech she should add purity, knowledge, and intelligence: those, who thus uniformly conducting themselves alleviate the ills of life, are truly virtuous and are secure of happiness here and hereafter.

Formerly a Bráhmán had two wives, the elder of whom, without consulting her husband, performed various charitable acts; while the younger, employed solely in his service, discharged all her duties conformably with his directi-

ons : when the three, according to their destiny, quitted their old bodies and had obtained a blissful state in heaven, the God the dispenser of justice (Brahmà) approached and thus addressed them.

“ O thou, the elder wife, as thou didst not act by the command of thy husband, what benefit could result from thy acts? depart, for thou art not worthy to remain with him ;” —thus saying he expelled her from heaven,

while he permitted the husband to remain with the wife who had never disobeyed his voice. Then the great one, who is without stain, beholding the other troubled in mind and overwhelmed by confusion spoke thus ;

“ Come forth, O woman! return again to the earth and assuming a growing body, bestow thy affections with all thy mind on thy husband and, considering him as thy God, administer to him in every service with perfect good-will, so shalt thou hereafter attain to a high station in heaven ;” so saying he departed. “ For this,” said the beautiful Goddess there is proof “ in the scriptures” ; and again she said all that follows.

NOTE. These verses form part of a speech of Parvati to Siva in the 13th Book (ஆசாசனிகபருவம்) of the Bāradam ; the Goddess afterwards notices the qualities of women who resemble the females of the demoniac tribes, Asura, Paisāsha and Irāccada (ஆசுரமபைசாசுமிராகதமனமுஹருவருவமடகதையா) and thus proceeds.

“ Those females, who, free from imputation, maintain correctness of conduct, reputation, courteous speech, purity of mind, conjugal fidelity, and affection, may be said to belong both to gods and to men. Hear further, O thou who consumedest the God of love by the fire of thine eye, and who art the efficient cause of the Scriptures, and I will declare, the excellent fruit of female virtue when correct and spotless :” she said and thus continued.

“ To eat after he has eaten, to sleep by his side after he has fallen asleep, and to awake before he awakes, are the duties of women and chaste matrons thus secure the favor of their husband.

“ While their Lord is absent women honored for virtue do not adorn themselves with jewels, garlands of flowers, cloth of gold, nor perfumes; but when he is restored to them, faithful wives again display all these ornaments.

“ When their husband rejoiceth they rejoice, and when he is overwhelmed by affliction they are in like manner afflicted; though their Lord be angry they are serene and joyful and shew no distress.

“ They enter not the house of a stranger, nor do they remain alone in their own without the protection of aged persons of the female sex; they worship in an innocent way their respected father and mother-in-law, and fulfil towards them all the duties of affection.

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“ Firmly believing that to tell their husbands name would bring him to an untimely end, they pronounce it not even in a dream, and, thinking that it will give him increase of years, they freely bathe themselves in saffron water matchless in beneficial affects.

NOTE. The periphrasis used for woman in the second verse of the second part of this extract is பூவைமர *they who resemble the Pávei*, a bird more generally known by its Hindustani name *Maina*, and remarkable for imitating the human voice.— On what the prohibition to women to pronounce the name of their husbands alluded to, in the last verse, is founded, it is difficult to say; it is however, observed by all Indian women, more strictly, perhaps, than many of the other duties here enumerated. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or golden color, is prescribed to wives, as a mark of the conjugal state, and forbidden to widows.

CURMA PURANAM.

தனதுமரபிவிழியாசியின் நியோததமரபுதனி
 கனியின் நியதெனைமுதிருகளை நபாகிறகோற்றினி
 இனியமழவையநஞ்சொலுடையளாகியிலகொரிய
 பசிவெண்டுகளை முகதவனளாயபபயநதானமரபிறபிறநகிலளாய
 மகியின்மைசசாயேவறகுசிலகியாகிவன்பயிணுகருப
 புதுமெனமலிநறகுகளை நகாயபடுபாறையிறபூயிதேனியாய
 முகிருமளபிநறாயாகியுயங்குயின்பககலிதனக
 கிதயமுருகுயகதகியெனலீறிவின்பமபயபபாளாய

கற்பிற் பிணியவரு ததியாயகண ஆமனமுநதவிக்கவரும்
 பொற் பிறகுயர்வானுருப்பரியாய்ப்புனித்தொழுகமுடையாளாய
 வெறபோரனுகாமென்பபுடை ததுசெமமாநதெழும் துவிநகுமுடின்
 அறபோருநவுகொண்டவணயவணககவிழவினமணம்புநிக

Equal in rank and of a kindred stem,

But sprung not from the blood that flows in thine

And in thy father's veins, should be thy bride ;

Sweet as the fragrant beverage of the Gods,

The cany juice, or honey of the bough,

Should flow her mild and softly lispng speech,

And her's the beauteous face the dew-beamed moon

Displays, when with full orb he gilds the night.

Wise as a prince's counsellor must she be ;

A slave in needful toil ; in beauty bright,

As from the wave-borne flower the Goddess rose

Whose charms subdue the world ; humble as seems

The all enduring earth ; in love mature.

As is the mother's breast ; in nuptial bliss

Free as the freest of the joyous choir,

Whose wanton wiles allure the melting heart.

Though, chaste as Arundáti, in her soul
 The strictest purity should dwell, her mein
 The graceful Úrvasi, who captivates
 In heaven all eyes, all minds, should emulate ;
 And high should rise the round and swelling hills
 Her bosom bears ; with ardor such an one
 In wedlock seek and give her all thy love.

NOTE.

As the second of these verses is often quoted in the original Sanscrit, I here add it, with another version in Tamil from the Niti-ven'ba, நீதிவேண்பா : this is

closer than the foregoing, though some instances of transposition occur in it.

காபெயுஜா

பாஸுகாணெஜாசிஞ்சி

நிஜெவஜா வக்சுக்ஷையாயநித்

பெபெஹஜா சிாதாஸயநெஜா வெஸூ

ஜபுகசிநாநி கூயசிவத்

ஆனவநதையுமடியான்பனியுமலரப

பொன்னதமருமபுவிபொறையும்-வனனமுலி

பெரிதுமிலுமனிநைமநிமிதயும

பெரிவிவையுடையானபென

The affection of a mother, the assiduity of a slave, the beauty of the flower-borne goddess of prosperity, the humility of the earth, the freedom of a fair-bosomed courtesan in the chamber, and the wisdom of a successful counsellor ; she who possesses these qualities may be truly termed a woman.

These rules for selecting a wife seemed worthy of a metrical dress, but to render the version generally intelligible some of the allusions require further explanation.—*Beveridge of the Gods*—the word in the original, அமுது, might be rendered either nectar or ambrosia, as it is a species of *butter*, which may either be drunk or eaten.—The *honey of the bough* is a literal version: various sorts of honey are distinguished in India, according to the situations to which the several castes of bees resort to build their combs; those containing this kind of honey are formed round the branches of shrubs, and so disposed as to be supported by two or more forks passing through them.—In India the moon is always masculine.—The Goddess mentioned in the tenth line (in the original தாமசுமுக, from தாமசு to *but at*, as a ram &c. and அழகு *beauty*, also, a *goddess*, lit. *the goddess whose beauty beats down all before it*) is *Lecshmi*, the wife of *Vishnu*, and dispenser of felicity, beauty, and all prosperity. Like *Venus*, whom she resembles in her *celestial* character, she is feigned to have arisen from the waters enclosed, not in a shell, but in a lotos-flower; from which she sprang in the full maturity of beauty.—*Arundhati*, whose name is commonly used as the exemplification of chastity and maternal virtue by Hindu writers, is the wife of *Vasishtha*, one of the seven Sages (*Saptarshi*), who jointly form the constellation we call the great bear; an acute eye will there discover her by the side of her husband, a *station* (குஞ்சு) she has obtained by her eminent virtue.—*Urvasi* is one of the principal dancers of the choir of *Indra*, the king of the celestial regions; she is constantly cited as an example of female grace and elegance.

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CHAP. VII.

புதலவரைபெறுதல On the procreation of children.

The term here used, புதலவர், means *sons* especially, but, being in the plural it may be, and, in many of the verses, evidently is, extended to both sexes; பெறுதல signifies *to obtain, to beget*, and the whole title, therefore, lit. *the begetting of children*.



பெறுமவறறுளயாடறிவதிலவல

யறிவறிநதமககடபேநல்லபிற (க)

Of all the world calls good, no good exists
Like that which wise and virtuous offspring give;
I know no greater good.

“I know no greater good”—The wisest of the Hebrews, also saith ;
“The father of the righteous shall greatly rejoice, and he that begetteth a
wise child shall have joy of him.”

The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindu. To leave male descendants, therefore, is not merely desirable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which, according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other house-hold duties are maintained, and their descendants prosper, the *Manes*, *Pitri*, who are supported by the daily offer-

ings of the house-holder, rejoice and prosper, also; but when these cease their pale, thin ghosts are represented as wandering about, wailing, and uttering curses against him in whose generation this misfortune befel them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into a peculiar hell, or rather purgatory, appointed for the expiation of the guilt by the effects of which this misfortune has overtaken him. This purgatory is called *put* and the notions respecting it are primitively interwoven with the language; for in Sanscrit *putrah*, पुत्रः, the word most frequently used for *son*, is derived from *put*, पुट् and *trayatè*, त्रयते, *he draws forth*, because a son redeems his father from this purgatory. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents; nor is it sufficient that a man should have had sons born to him, it being required that he should leave at least one qualified to represent him and to fulfil the *duties of his race, cula-dhermah*, on his decease.

The notions entertained relative to the state of reprobation in which the sonless man quits the world have given rise to the various modes of affiliation permitted by the Hindu lawgivers; these according to the ancient codes amount to sixteen though they are in the present age limited to a much smaller number: in an extract from the *Cási-cándam* appended to this Chapter seven only are enumerated. The descriptions of sons now considered lawful are—*AURASAH*, अणुः, from अनु, *the breast, the son of the body*; *DATTAH*, दत्तः, from दा to give, *the son regularly adopted*, according to certain prescribed forms, with the consent of his natural parents; *DAUHITAH*, दौहित्रः, the son of the daughter, appointed by her father to raise up seed to him; and, in Southern India, *CRITAH*, कृत्रः, *the son purchased*, from his parents, under the express condition, to distinguish him from a slave, of his becoming the heir of the purchaser.

The doctrines inculcated by the Hindu religion, as to the necessity of leaving male descendants are, as far as they extend, calculated to produce very beneficial effects. Under their influence, the meanest use every exertion to rear a family; after a certain age no one, whatever his situation in life, remains unmarried, and whatever distress of his parents, no male child, except in times of extreme famine, when all the bands of nature are broken, is ever exposed or abandoned. That the ancient lawgivers did not extend the protection their institutions thus afforded to the males, to the females, also, is one circumstance among many for which a modern European is not qualified to account. In this and other instances he is incapable of entering wholly into the train of their ideas; he sees that they often feel rightly and reason correctly, but he is obliged to confess that this sensibility and this accuracy are constantly paralyzed in operation by what appears to him to be a mere flash of fancy, alike unconnected with feeling or judgment.

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It must not, however, be imagined, though allowed or even commanded by the barbarous laws of other nations, that any legal or moral code received by the Hindus, sanctions or connives at the abandonment or destruction of infants of either sex; on the contrary these are denounced as the greatest of crimes, and the killing of any female of any age is considered so heinous, that, according to some codes, they are not legally subject to capital punishment, or, according others, liable to it only for the highest offences, among which child-murder is expressly included. The first of the following passages is attributed to Menu by the commentators, but I cannot verify the quotation; the second is a text of Yájnyavalkya.

ஹ்ருக்ஷா கயாநாநி தவ்யாஹ்ருக்ஷா மொலியீயதெ
 நடு வெவஹீயயம் கூயுபாஸநடு வெவாஹீகத்நம்
 ஹ்ருக்ஷாஹீகாநிண்பாவிவஹ்ருக்ஷா மஜிஹ்ருக்ஷ
 நயயம்நவடு வெ ஹ்ருக்ஷாஹீயயஹ்ருக்ஷாஹீயயஹ்ருக்ஷ

It is ordained that the woman who walketh according to her own will shall be put away :

No woman should be put to death, nor her limbs mutilated.

For Vivasvān (the sun) saith those who irregularly follow their own wills should be put away,

But that no woman should suffer death or be disfigured.

ஹீஹ்ருக்ஷாஹீயயம் நுநிஜாவதெஹீயயஹ்ருக்ஷாஹீயயஹ்ருக்ஷ
 ஹீகண்காநாஹ்ருக்ஷாஹீயயஹ்ருக்ஷாஹீயயஹ்ருக்ஷ

She, who is a poisoner, an incendiary, or murderer of her husband, her preceptor, or her own children,

Should be deprived of her ears, hands, nose and lips, and be trodden to death by cattle.

Obedience to laws has never been secured in any age or nation by mere enactments, however peremptory, or by denunciations, however severe. They require, to ensure their perfect operation, to be connected with those feelings of awe which religion alone can inspire. It is in this respect that the Hindu code has not been sufficiently regardful of those to whom their care ought most especially to have extended; it has not placed infants of the female sex, as it has the males, under the protection of their parents' fears, and the preservation of the former, therefore, is a matter of cold deity, not, as in the case of the latter, of anxious solicitude. Hence the prevalence in some parts of India of female infanticide, practised, not occasionally from inability to provide for them, but as an established usage, which all are required to

observe; thus the Cumárs in the province of Benares and some of the Raja-putras of Gajaráshtam, raised none of their female children, but resorted for wives to kindred tribes, among whom this custom did not prevail, or prevailed in a less degree. In the countries of Southern India, among the various tribes of the nations speaking the several dialects of the Tamil, the Telugu and the Cannad'i, no trace of this crime is any where to be found: if it ever occur, it is occasioned, as among us, by the high-wrought feelings of female shame.

The law regarding fathers and their children is in India very favorable to the latter. On the birth of a son he becomes immediately a co-parcener with his father in the family estate; a right of which he cannot by any circumstance be deprived, except by actual degradation from his caste, and even then he has a claim to maintenance. The period of minority is limited to sixteen years, and it is a disputed point, whether after that age the son can demand the delivery of his share of the paternal property, some authorities allowing it, others not: all agree, however, that by mutual consent a division may then take place, and in this case the son becomes entirely independent of his father and family. If the son continue, as, with few exceptions, is always the case, in union with the father, the tie between them is that of nature only, as the law gives to the latter no direct authority over the person or conduct of his male offspring: the general management of the common property is indeed vested in him, but it is necessary that they should join in every legal act affecting it. The duties of parent and child, as inculcated by all writers, legal and ethical, are reciprocally founded in affection; for, though the son is enjoined to conduct himself with the profoundest reverence towards his parents, his mother especially, and ought, also, to pay due obedience to all his father's desires, this, however obligatory on his conscience, is voluntary as regards the law, and never extends to blind submission to his will. In return the father is instructed to regard him, not as dependant, but as a companion and equal: this sentiment is well expressed in the following ethical verse from the Níti-sáram.

ராஜபலபவம் உபநாணி டிஸ உநாணி டாலபல

புராவேஜாபலபவெஷு கூடபுத்ரீத்ரவ டாலபல

*For five years he should be treated like a prince, for ten years as a slave,
But, when he has attained to of sixteenth year, a son should be treated
as a friend.*

As among the Hindus there is no divorce, so, also, strictly speaking there is no illegitimacy. According to the ancient text, the intermarriage of males of superior castes with females of all tribes of pure descent, equal or inferior to them, was lawful, and the offspring, which ranked in the same grade with

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the mother, became intitled to shares in the paternal property greater or less in proportion to her equality or inferiority to the father. Though unequal marriages are now forbidden, yet the offspring of similar connections, when they take place, are not barred in their right of succession, if there be no son of a superior order, and in all cases they have a right, like the repudiated wife, to maintenance from the estate.

In considering the manners received among men for the government of their conduct in the several relations of life, though we often discover with surprise coincidences in points on which agreement was not to be expected, we are no less struck by discrepancies where universal accordance might be rationally inferred. Among the latter none are more obvious than the disagreement and even opposition of the laws relative to parent and child, as they have prevailed or do prevail in different ages and countries. In ancient Rome, the earlier institutions of which were strongly imbued by the barbarous origin of the state, which affected their polity even in later times, the son was the slave of the father; a slave, who could not be emancipated until thrice sold, whose person and life were at the disposal of his lord, even after he had led armies to victory, or had been distinguished by the highest honors of the republic. In our own country, also, which, with all her struggles, has not wholly released herself from feudal prejudice and barbarity, the existing laws of inheritance are founded certainly on less enlightened principles than those of the Hindus: not to mention primogeniture, which foreign conquest introduced among us, this I think is clearly manifested by the power with which

the parent is invested, or, by a legal fiction, may assume, of disinheriting his legitimate children, and the utter abandonment to his caprice of those not legitimate.

In these respects the precepts of the Smritis, which give to sons of all descriptions rights independent of the father, are more humane, because more accordant to the frailties of humanity nor when applied to the tender sex, though the precept be literally reversed, do they lose this character: for independence, the pride of man, is with respect to woman, the want of that fostering aid, that watchful defence from evil, which her nature demands. Menu, therefore, says—

உ) தாரணத்தி களிரொலத! தாரண தியவலநெ
 ரணத்திலுலி ரெ உ ஞாநஹி ஹுர தஞ்சிணதி

*Her father protects her in infancy, her husband in youth,
 And her son in old-age; no woman ever possesses independency.*

Notwithstanding they are thus in a state of perpetual minority, females can legally possess property independantly of their husband, which except in times of extreme distress, he is expressly forbidden to invade. They succeed, also, to their fathers and sons in case of the failure of direct male heirs, and to the shares of their husbands dying childless, if the estate have been previously divided among the parceners, otherwise they are entitled to a maintenance from it.

பெறுமவற்றுள் *among those things which are attainable*: a compound from பெறும the future part. of பெறுதல் to get, obtain, acquire, அவற்று the plu. obl. of அது *it, that thing*, and உள் in, among.—யாமல்; the plu. of the pron. of the 1st pers. யான் I, for which it is here used honorifically.—அறியவில்லை do not know; from அறிவது the fu. pron. part. neu. of அறிதல், and the general sign of negation இல்லை.—அறிவு knowledge.—அறிந்த that have known; the past part. of அறிதல். The two preceding terms must be rendered *that have obtained knowledge*.—மகளை, the final எ permuted before ப to ட, of children; the contracted plu. of மகன் a son, the regular plurals of this word மகர் & மகரன் being seldom used.—பெறு the acquirement, the birth; from பெறுதல், which, besides its primitive meaning to get, means, also, to beget and to bring forth children: this term has a variety of acceptations according to the context with which it is found.—அல் besides; used adverbially for அல்லது the neu. part of அல்.—பிற others, i. e. other acquirements. To construe this sentence two words must be borrowed from the preceding line and it must be read—பெறில்பிறையா மறிவவில்லை besides this acquirement I know no others, i. e. I regard no others as acquirements when compared with it.

II.

தம்பொருளை பதமமககள் வர்பொருட

டநதமவிவின் யானவரும

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Children are offspring called, and justly so,
For from their parents deeds, or good or ill,
Their disposition springs.

“Children are offspring called”—The word in the original rendered offspring, பொருள், has a double meaning and it has been endeavoured, at some risk, to preserve the pun in the translation.—The literal meaning of the verse is—They (parents) call children their property, as their especial properties proceed from the deeds they have each performed.—This verse alludes to the belief that the birth of good sons proceeds from the good deeds and of bad sons from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

தம் *their own*; the plu. obl. of தான் *himself*, used for the genitive.—
 பொருள் *property*.—எனய *they call*; this is properly a form of the
 inf. of எனதலை to say, but is used for the 3rd. pers. plu. fu. in an in-
 definite sense; the French *on dit* translates it exactly.—தம் *their own*.—
 மகன்கள் *children*.—அவர *their*; that is *the children's* the nom. plu. of
 அவன், used for the genitive.—பொருள் *special quality, disposition*.—
 தந்தமவிவரையான *from their respective acts*; the repetition of the pronoun
 தம் gives it a distributive meaning. When this pronoun occurs in this cou-
 plet it refers to the word தந்தையர் *parents*, understood as the nominative
 of எனய.—விவரையான *from the acts*; the 4th or inst. case of விவர.—
 வரும *comes*; the 3rd. pers. fu. indefinite of வருதல்.

NOTE. பொருள் means *the fruit of an action, the merit acquired by the perfor-*
mance of good works, a son, the meaning of a word, condition, disposition, the qualities
of mind or body; for this word signifies primarily *that which is possessed, wealth,*
a thing (res), because possession may attach to all things. The root whence it is
 derived, பொரு, varying according to the affixes it receives, means *to be united, to*
be mixed together, to join in battle, to obtain, to suffice, to possess, as தான் பொரு
 நதயகுணம் *the virtue that is united with him, or that he possesses*. Neither the words
 wealth, nor thing express exactly the meaning of பொருள், but *res* in Latin
 and *dravyam* in Sanscrit do, though their etymology does not, however, resemble
 that of the Tamil word. *Dravyam* is from *dru* *flow, move*; *res* is usually derived from
 'reseruo facco, but it really comes from 'reseruo as the Sanscrit *rai*, Nom. *rās*;
 ரெசு-ராசு, which has one meaning of *res, wealth*, and is evidently the same word,
 springs immediately from the root *ri* *move, ooze out, flow*. Thus also, *richiam* ரிசு
 wealth, is derived from the root *rich*, ரிசு, *flow*; whence, also, the Teutonic
reichthum, Sax. *ricdom*, Eng. *riches*, Fr. *richesse*, It. *ricchezza*, Sp. *riqueza*
 &c., changing only the termination. No doubt these words take their origin from
 the wealth, which nature, with the flow of waters from the periodical rains, spreads
 over India. See the Second of the introductory Chapters.

மககண்மெய்தீண்டலுடறகின்பமறறவர

சொறகேட்டலீன்பஞ்செவிகு (௫)

Sweet the sensation to the parent's breast,
His child's soft touch impacts; 'tis real bliss,
Which others hear of, fathers only know.

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மககண், for மககன, the final ன being changed before ம to ன், children; the nom. for the gen. . மகன in the sing. means a male child, a son, and மகை a female child, a daughter, but மககன, both sons and daughters.—மெய the body: the nom. governing the following verbal.—தீண்டல the feeling, the touching; a verbal noun in the nom. governed, as to its verbal character, by the preceding noun, and governing, as to its nominal character, the subs. v. understood.—உடறகு, the உ being lost by the occurrence of the following இ, to the body.—இன்பம, pleasure, bliss, delight; the nom. governed by the subs. v.—மறறு besides.—அவர they, those.—சொல, the ல being converted to ற by the following க, a word; the nom. governing the following verbal.—கேட்டல the hearing; under the same regimen as தீண்டல.—இன்பம, as before.—செவிகு to the ears.—The construction of the concluding part of the couplet is—மறறவரசெவிகு செசொறகேட்டலீன்பமம and its lit. version—the pleasure of others is the hearing of a word to the ear.

IV.

முழலீனி தியாழினீ தெனபர தமடககண்

மழவலசசொறகேளர தவர (கூ)

Sweet is the pipe and sweet the lute they say,
 They who have never heard their children's tongues
 In infant prattle lisp.

In the two preceding verses, the version of which are as literal as the difference of language allows, both the feeling and the expression are too natural to require comment.

குழல் *a pipe*; the nom. governing the following conj. appel. — இனிது *is sweet*; an appel. from இனி *sweet*, conj. in the 3rd. pers. neu. — யாழ் *a lute*; properly the Indian lute, called *vinà* in Sans., in its perfect from a kind of guitar having seven strings and a fretted neck. The final உ of the preceding term, being followed by the initial ய of this, is lost and இதற்கு துகமை substituted for it. — இனிது *is sweet*. The two latter terms are in the same regimen as the former. — எனபா *they say*;

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the third per. plu. of the fut. used indefinitely. — தம் *their own*; the plu. obl. used for the gen. — மழலை *lisping, stammering, speaking like a child, or a foreigner*; in comp. with the following term. — சொல் *a word, speech*. — கேளாதவர் *they who hear not*; the neg. pron. part. masc. plu. nom. of கேட்கல் *to hear* governing எனபா. —



V.

மகனறநதைககாமறுமுதவியிவனறநதை
 யெனனேற்றின
 கொல்லெனுஞ்சொல

When men shall say---" by what inflictions hard
 In penance borne, gained he this child?" the word
 Requitheth all a fathers pains.

"In penance"—Both in the eastern and western world the idea has always obtained that children are the certain reward of special acts of devotion; this idea is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on as vows are proffered, offerings made, pilgrimages undertaken, and corporal penalties inflicted, to obtain this blessing, which it is thought the Gods do not withhold from devotional merit. Among these acts, pilgrimages are considered the most efficacious: all holy places, however, possess not similar virtues; to Gayà the pilgrim repairs to perform the obsequies of his ancestors; to Jaggannath to prove his faith by self-immolation; to Cási to wait patiently on the sacred ground between the Varunà and the A'si the stroke of death; to Tirupati, the abode of the husband of the goddess of prosperity, also called Vengad'en, the remover of defects, to remove the reproach of childlessness.

மகன் a son: the nom. governing ஆற்றுகிறேன்—தகைதகைக்கு to a father; the dat. absolute.—ஆற்றுகிறது which does the part. ful. of ஆற்றுகிறது to act do.—உதவி, lit. assistance, benefit, the nom. form in regimen with the preceeding part. but governed by the sub. v. understood.—இவன் his, this man's; the nom. used for the obl. or gen.—தகை, the த being changed to ற after the ன, father: the nom. govern-

ing the following verb.—என *what?*; the interrogative pro. எனவன் in its radical or crude form; in composition with the verb it precedes, and which it qualifies adverbially.—கோதருனகொல *penance did he perform?* கோதருன is the 3rd. pers. sing. masc. of the pret. of கோதறல் to perform penance, and கொல an interrogatory particle. The duplication of the interrogative gives emphasis to the expression.—எனும் *that says*; the part. fu. of எனறல் to say.—கொல *the speech*: the nom. in regimen with the preceding part; but governing the subs. v. understood.

ILLUSTRATIONS.

CASICA'NDAM.

ஆயுமயாமமுனிவையப்போற நியன வளாயமுகமன கூறி
மேயநலவிருகளைநெருமவிசுகவானாவநோகநி
மாயிருளாலமபோற முமகவிவின்பபயநதாயநின்போல
வயினரயாரோசிரத்திமகபபெருககின்பயயரதே

ததைதாயபணிததலசெய்யுநதவமலாறறவமபெறிவெரி
கையுதருகடுகடுகளேனும்வனையுருவரதாயததநலத
அந்நபநதவநியேபோற்றலவேண்டுமறறுதறனனாற
கினைநறமுணரிறறுயேததையிற்றுநதநாண்மனனே

The sage skilful: the tyre (Naraden) after Vitchuvánaren had received him with due respect and given him an honorable seat, thus addressed him,—
“thou hast begotten a son who is honored by the whole world: who among the renowned is equal likee in fame? what pleasure can they know who are childless?”

“Devotion to their father and mother is the appropriate devotion of children, there is none other. When, even, they have entered a religious order they must honor their mother, though their father should honor them; to a reflecting mind, therefore, it is clear that the mother is superior to the father.”

நெறியிசுழநதுச் சமாயினினால் செய்யும
 அறிவினமைநதனெபெறுதவினமகப்பெருதருகுற
 துறைதன்னதுமநிருருவனாயரகுல்முழுதுரு
 சிதுமையெயநிலைவறதுறகதுருபநிதரபபர

It is better to endure the grief of being childless than to have begotten a son, who, scorning the right path, eth contrary to the customs of his tribe; rather than the whole family should be involved in distress, they should at once reject him and clear themselves on guilt.

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எத்திருவுடையரே னுமேரெகழுமழலிசெசவவாயப
 புதநாரிலாடுதாரொனதுமபொறியிலராயவாறருன
 மெயததவமபுநிநதுமைநதரபபெறுவதேவினழவரயாகும
 உயதநனமகவுமேரேசுபானமையாஜகாபபரமேலேர
 மவறவிதனகொழுநதகீனரேனமறறவனருவினூலே
 அவினயவனயலாரகீனரேனருமபொருளகொடுதகொண்டோன
 இலிதுறுததிதமைநதனமகுவென்பபுகுநதமைநதன
 றவறையேசேயதனனூலாவிபுயநதவனறவையராவார

Whatsoever they may otherwise enjoy, they cannot be truly happy, who possess not lisping, red-lipped children, bright in beauty; all, therefore, perform rigid penances with the hope of obtaining children. The wise say that there are seven descriptions of children through whom salvation is attained.

The son borne by a wife to her husband; one born to another by his order; one purchased with money; a son obtained by persuasion; the son self affiliated; the daughter's son; one whose life has been pursued by another; these are the seven kind of sons.

உந் துநீரககடலிடுததபாரமுழுவதுமொருங்கே
 வந் துதாடொழுமரசியவவளனெலாமபெறினும்
 இககிராகியரபெருமபத்தகிருககையெய்நிடினும்
 மைநதரினறியேவசமுழுவதுவாழ்வுமற்றனேற.

Though one have attained the dignity of a prince, at whose feet the universal earth, clothed by the swelling ocean, boweth down, or to the high dignity of Indra and the other gods, if he be without male offspring, he liveth not.

NEGANDAM.

விநிகடலிமுதமுமவேவெருளமுரு
 செருமுக்கத்தமிழிழி, துகண்டாவரையும
 எரிமணிகுபபையுமெளிதினெய்தலாம
 அருமகபபெறுதனமற்றசியதென்பவே

விமய்நின் துழைமருகவொசியவீகசிய
 னெமமையெழமுவுறியுயகுதந்மெனமொழ்ச
 செமமையவருமகபபெறுதீமைமொரக
 கிமமையுமதுமைமுநின்பயிலெயே

The wise say that it is comparatively easy to obtain the ambrosia of the Gods produced from the ocean; and the earth it surrounds, and elephants with eyes of fine, foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

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O thou who slender waste trembles beneath the swelling rotundity of thy glowing breasts! those sinful wretches, to whom softly prattling children endowed with good qualities are not born, enjoy not happiness, either in this world, or the other.

SCANDAM.

புலத்தியனபோலுமேலொயபொருவினமங்கலஞ்சேர்பொன்னின
 கலத்தியலவதுவைபூண்டோரகனினியககலத்தலசேயது
 குலத்தியனமரபிடுமபகருமரரைப்பயநடுதயனடு
 நலத்தியறவததையாறறிநண்ணருங்கதியிறசேரல

மணபதையுலகமேபோனமாதுமுமயவகுடாம
 இனபரீதுகரதற்காரேயாவிசைத்தனன்றநதமேலொ
 துனபமுநிரையசசோரவுநதுடைத்திடுதொனமைநோகங்
 அன்புறுபுதலவரககாகவரிவையைககோடியையயா

*O thou who resemblest the Sage Pullattiyen ! being united
 with a virgin*

*adorned with the golden ornament of marriage, the source of unequalled
 joy, after they have provided for the continuance of their race by the procrea-
 tion of children, they by performing penance acquire merit and attain to an
 eminent station in heaven.*

*Do I say this to thee for the sake of the pleasures of love, that thou should-
 est be deluded by them, as the generality of the world is deluded? consider-
 ing the means revealed in ancient times for relieving our departed ancestors
 from affliction and the pains of hell, for the sake of affectionate children,
 enter, I beseech thee, the state of matrimony.*

PURĀ-NĀ'NURU.

படைப்பப்பலபடைத்துப்பலரோடுண்ணு
 உடைபடுருஞ்செலவராயினுமிடைப்பட
 குறுகுறுநடநதுசிறுகைட்டடி
 யிடடுநதொட்டுவகௌவியுநதுழநது
 நெய்யுடையடிசினமெய்படவிதிரத்த
 மயக்குறுமக்கவிரயிலெலொ

பயக்குறவிரதாமவாழ்நாளே

Though in the highest degree prosperous, yet, when an entertainment of many dainties hath been prepared for many guests, if no children come tottering into the midst, stretching out their little hands and causing a pleasing confusion by seizing on the food, eating with their mouths, mixing it together, and scattering it a about, fruitless are the lives of the givers of the feast.

(209)

PAZHANOZHI.

எந்நெறியானாயிற்றவனறன்மககலீரசு
 செந்நெறியேனிற் பசுசெயலவேண்டுமந்நெறி
 மானசேநதநோகதினாயாகவணங்காரு
 தானசெய்தபாவைதன்கு

By every possible means should a father make his children walk in the right path, for thus O fawn-eyed damsel ! the image he hath made becometh to him as a God.

VAL'EIYA'PADI.

பொன்றயிலாவநிவுபோகபுணரவினெவினமைமேயத
 துறையிலாவனசுவாகிதுகிவினாகடுகாவதநாயம
 நன்றயிலாமாலைகலினிலயிலாபுலமைநனவீரசு
 சிந்தையினாகரம்போஇருசேயிலாசெவ்வமன்றே

As knowledge without humility, youth without the enjoyments of love, a pool covered by the lotos without a path leading to it, simple beauty without the ornament of dress, a garland of flowers without smell, a talent for poetry without learning, and a city without reservoirs of water, so is wealth without children.

தொககிளமலர துதைவி லாததேசாவியும்
 புககிளநதாமரைநகாதபொயகையு
 மிககிளமபிநறவிசுமபிலாதவநதீபும்
 மககவிரயிலாததேதாரமவரையுமொகருமே

தவலமகனருடனககாகசசாகையந
 திலலமைகொணமவரவியாவிமிரநதபுநதுணர
 நலமீசுமககளாமுதியரதேதனகளாக
 குலமீசுகறபகவகுவிரநதுதேதானறுமே

சூழ்நீணமுகததன் துவிளககைமாடுவாடு
 மாரைழ்நீணமணியிவைடுயளியமாணபிசூல
 வாமுநீரமககவிரபடுபறுதனமாதாரக
 காமுநீரவையகததரியதாவதே

தகளிவாயககொழுஞ்சுடரதனி ததுவகோழிருள
 திகளவாயபபிளநதகஞ்சுடரவிறகுமே
 துகளிவாசசுடாமணி துருமபுமபுணிசூய
 மகனெலாததிசைகஞமலியமணனுமே

வலம்புரிவயிற நிடைப்பிறந்தமாமணி
 கலம்புரிபனித்திரமாருநாமகீர
 பொலம்புரிமயிலுய்யபயநதபுகுகொடி
 குலம்புரிநதவரகடுகலாயகோலமாருமே

As a garden in which bunches of tender blossoms do not abound, as a pool which smiles not with the young flowers of the lotos, as the night in which the crescent of the new moon doth not appear, even so is the house in which there are no children.

That family, resembling the all-producing Carpaca tree, the master of which is the trunk, the branches the wife, by whom domestic virtue is maintained, the bunches of flowers children, and the well informed among them the honey on those flowers, is deemed pleasant by all.

To procure an crowned elephant with a perforated trunk and an elongated face, much gold many jewels, is easy, but for mother to bear children, who become prosperous by their own virtue, is of all things in this earth surrounded by the deep-waters the most difficult.

A single bright light placed on a candle-stick, breaking the chains of darkness, will enlighten the whole house, O thou who art adorned by sparkling jewels free from flaw! so will a son the whole horizon.

The pearl produced in the body of a conch, of which the spirals turn to the right, is most sacred, O Lady renowned for beauty! the flowery vine (child) thou hast produced, will become the beauty of all connected with his family.

NOTE. The work, from which extract is made, is a composition of the Jainier: it is part of an address by the king, Agnidatten to his wife Vāyuvégi, on her giving him a son. In the last verse the word rendered Lady is, மயல, a peacock, a usual metaphor masculine idea it conveys with the Tamil Poets, which from them cannot, with propriety, be so used in our tongue.

BA'RADAM.

தென்புலத்தவரகருதவிசெய துடுமற
 பொன்புலத்தவரகணிகள பூடுவன
 கன்புலத்தவரகருணடி-கலகிடத
 தன்புலத்தெருநதவரையனடுவனடுமகல

வாழ்வுமின பமும வணலின மாண்புடை-
 வேழலிமா தயாதவமுடுமனமையுரு
 சூழவதாயி னுருசதவணகலவான
 ருழ்வினுகவன நவிலுவனுவனே

To afford due assistance to the manes, to perform the appointed rites to the gods, and to give sustenance to the worthy on the earth, it is required that he should give birth to a son.

(211)

Although prosperity and joy be his, although his wife, obtained by sacrifices, be the pride of his house, although he perform strictly his devotions and be surrounded by magnificence, yet, if he be destitute of children, he is the lowest (lit. chief) of the low.

கலவீரமழலிககணியூற்றகலநதுகொருசுரு
 சொல்லொதுருகவியமுடுதொடிததுடாநதுபற்றி
 மலவாரபுயததிலவிலியாடுமகிழ்ச்சிமைதநா
 இவ்வாரதவரகருமவணவாழ்வினினிமையெனனமு

மெய்தானவண்மைவிரததழுவியேவளிநாளுரு
 செயதாதுநூல் ததவரநககிசெனறுசேரார்
 மைதாழ்தடககண்மகவின்பமுமன்னுபாரவை
 மெய்தாநொழியிறபெறுமின்பயிவனுமிலவி

மென்பரவகரைப்பயவாதவரமெயமையாகத
 நென்பரவ்வரதம்பசிதநீகனிதநீரக்கமாடடார
 எனபாலிகழநதவிவியாவிடமெயிதினநேறன்
 விவபால்ருளுண்டுனினுயவனெடுககண்விராய

இவ்வாழ்பவரகருமடவார்வியாநினப
 கவ்வாழவுதேசுபுத்தியாவுகடததுகிறபார
 தொவ்வானவரினமறையோரிநறுறககபூர்ச
 சேவ்வாரப்பயகருமபடிதீயருளசெயதியெனருன்

What delight can they enjoy who have no children to gladden their hearts, or to melt them by their infantile prattle, flowing from their mouths, as sweet as the juice from ripe fruit, when they run weeping to embrace them, or climb playfully on their strong shoulders?

Not by the power of charitable acts, not by fasting, not by burnt offerings, can mortals obtain salvation, O Damsel of the large dark eye! unless male offspring be obtained, there is no happiness, either in this world, or the next.

Truly those who have not begotten male children, cannot effectually quench the fire of hunger by which the manes are consumed: I have incurred this misfortune by the fatal effect of my former deeds, but I shall live if thou hast compassion in me, O long-eyed Damsel!

By whom except by their wives are the prosperity, glory and renown of householders maintained? have thou, therefore, compassion on me, said he, and either by the gods or the sages produce those by whose means I shall reach the celestial world.

NOTE. These verses allude to a famous instance of the appointment of a wife to raise up children to her husband. Pān'du the putative father of the Pān'dava, whose

contest with the Cauraver, the descendants of Curu the common ancestor of both families, forms the principal subject of the Bāradam, had in hunting accidentally wounded the Rishi Bavantēn, while in amorous dalliance with his wife, and, in consequence of the angry malison of the sage, was compelled, under pain of death, to abstain during his whole life from conjugal intercourse. Despairing, therefore, of having children of his own, he intreats his wife Cuntī Dévi, in the words of the quotation, to raise up to him male offspring by the intermediation of others. Though at first reluctant both she and his second wife, Mātra Dévi in length consent and by their intercourse with certain of the Gods the five Pāndava-Heroes are born: namely, to Cuntī, by Yamen, Deruma Rājen, by Vāyu, Bīmen, and, by Indren, Arjunen; and to Mātra-dévi, by the Aswinis (Pleiades), Naculen and Sagadēven.

உயி ருமுட லு முருண மணியுந டே தகமென ச
 ரெயிர தீரகணவ னுடன சேயி னெழ மா ரவா ழுவதலா
 தயலாப யிரிவுற நணவ ருசுரந தென டேபால த
 துயராற துவலிந திருக கும தோகைய ருமுண டேடகோல
 தனகட லுவின பநதன துவகி டே தகவின தனம
 வனகணவ னென டேற மதி ததமட மா துகருப
 புனகணபுரி தவபு லமை யோபொய மைமொழி
 னினகணு றுமேற சரதீ தியெவர பா லா மே
 பெருமைபு கழிந பமபெ துமபே றுடு உளவியுட ன
 கருமம தமர றற லெலாங்கற பின மவனயா ளுடை யோரக
 குரிமையென சேயதமுரைப பதுரைந டே த்யுமெவன
 யருமைமக டே டுமவம தி ததற்கக துவே
 வாழந தாலு மவீநதா லுமவா ழுவின றிர லெரவி ற
 ருழந தா லுமொககசசமைந தாண மன டேராவ
 விழநதா ழுதீர துவிரயும வெமப றவைபொன றவரபால்
 ஆழந தாலெடுததா ற றியாரகா கவல லாரே
 மைநத டேருவனவர வென றுமா மககுகன
 சநததமு ளுசேய துவந தாமே புண டொழுதி
 முந துவிர தமுறை யாற றி ததான விபபர
 சநததியை டேரககிசசவி ததவகா காரே னனூல
 தழலி றற ழுவிந தகு கிபெ றுமா ழுதனி ல
 நிழலி ற றிடுபியலி திசசயி ககி டேன றன டேரு
 கழலி ற பொ விப தததாயகா னமுலி டேயதா லென று
 பதழை மசசரு கிபறை வ துவம பொய யாமோ

வாவிடொரு தூறுதவனமா தூக தூரவொன்று
 மேலுமது தூருமவெய்யதடமனன தூ
 ருவிறசெய்பெற நிகமாமவை தூருமகன்
 ருவுதிநனமைநதாசநதானுமேரசததியமே

(213)

மன்னவரகருவேண்டுவனமாச் சற்ற

வில்வாரம

பன்னரகருமகவுமபகரவாயமை

நன்னிவியு

முன்னியிவைமுன்று முறைவநதடுகருமுன்க
 கெனவனமகிழ்வாவிசைநதானிலென துரைத்தான

*Richly adorned matrons live in happiness with their lords, by
 are protected from evil, united as the soul with the body, or as
 whom they. with the polished jewel; but
 brightness whelmed by affliction as I am,
 my husband.*

*what women were ever so completely over-
 who suffer the torment of separation from*

*Is it a proof of wisdom to do evil to a feeble woman, who considers her
 husband as her god, her joy, her strength, her beauty, as every thing? if
 falsehood exist in thee with whom can truth be found?*

To those who have chaste wives belong
power, fame, felicity, and every
attainable quality, together with all merit
proceeding from sacrifice, religious
acts, virtue and the rest, as is well known
to be declared in the Védam; is it
worthy of thee,
then, to disgrace me and my child?

Whether thou livest, or dyest, or fallest from prosperity into distress, I
must endure all in mental anguish; for who will protect me, or sooth the
griefs with which I am overwhelmed, when forsaken by thee, like a bird
which flies careless from the stream after having bathed and sported in its
refreshing waters.

From the desire of obtaining one child, men
continually make great sacri-
fices and engage in a course of austere
devotion, according to the strictest
rules prescribed, and it is granted unto them;
but I know none who beholding
their child disdainfully reject him as thou hast
done..

From fire ariseth fire and from the mirror
the image is reflected, these
when duly considered are the same, O thou
whose foot is adorned by the

bell of victory ! it is declared in the ancient books that in like manner a father is the same with his offspring ; is this untrue ?

It is more meritorious to dig one large than one hundred small wells, one greatly desired reservoir than one hundred large wells, and to perform with zeal one sacrifice than to dig one hundred reservoirs ; one son is equal to one hundred sacrifices, and one word of truth to one hundred valiant sons.

It is especially needful that princes should have a faultless wife, a son of indescribable virtue, and a fixed determination to perform their promises ; the three things here enumerated will accrue to three if thou receivest me with clearfulness into thy protection :—thus she said.

(214)

NOTE. These verses contain part of the address of S'acuntalâ when rejected by her husband Dushmanta. The story is told at length in the First Book (அ.க.ப.ரு.அ.ம) of the Bâradam, whence Câlâ-dâsa has taken the fable of the drama translated by Sir W. Jones ; in the latter the rejection is attributed to an imprecation uttered by the irritable Saint Durvâsa, which deprived the king of all recollection of his bride ; but in the former to his policy, as he thereby induced her to substantiate their marriage in the presence of his court and then to remove all doubt of the legitimacy of his son. The interview concludes by her appealing to heaven to witness the Justice of her claim, when, as a virtuous wife has power over the elements and the Gods, a voice is heard in the air declaring her the lawful bride of Dushmanta and enjoining him to cherish her and her child.

CHAP. VIII.

அன்புடைமை

On affection.

The title of this Chapter is composed of the terms அன்பு *affection* and உடைமை *possession*, but in this and similar compounds, the latter forms like the Sanscrit *twam*, ஜோ, an abstract from a common noun and answers to our termination *ness*, or the Latin *tus*; the English terms *lovingness* or *loving-kindness*, therefore, convey more exactly the meaning of the Tamil compound.



I.

அ
 னபிறகுமுண்டோ
 வடைககுந தூழார வலர
 புனகணீரபூசறரும

(௬)

What bolt can love restrain?
 what vail conceal?

One tear-drop in the eye of
 those thou lov'st

Will draw a flood from
 thine.

“What vail conceal”—This is not expressed in the original, but the meaning is clearly deducible for அடைததல means to *enclose, shut up, conceal*.

“Will draw a flood from
 thine”—Parimél-azhager's translation of the

latter part of this Couplet is—அன்பு
 செய்பபட்டார துதுபைகணடுழிய
 அபுடையார கணடொழிகினறபுலகையகண்ணீரோ
 யுண்ணினறவன்பிவிறபெ

உலாரும நியததூற துமாதலான When those who love behold the
 of those who are beloved, the tears running in drops from their
 affliction increasing to a shower,
 eyes, by The Latin commentator,

discover to all the love generated in their hearts.

also, adopting it is probable this interpretation, ren-

ders பூசல் *pluvia*. I have here followed these authorities, as they give the neatest term to the thought, though I cannot reconcile it to the literal meaning of the word used in the original, which means severally *to ornament, anoint, fight, produce a loud sound*; either of the two last senses will suit the text, which may accordingly be rendered *a tear-drop in the eye of a beloved object will excite the lover to battle, or will cause him to express his sympathy aloud.*

(216)

Commencing with this Chapter the remainder of this division of the First Book treats,—first on *good qualities*, நற்குணங்கள், under which term are included the principal *virtues of domestic life*,—secondly on *good acts*, நற்செயல்கள், or the *duties of that state*. Among these the chief virtue is love or affection and the chief duty hospitality, and to these, therefore, the precedence is given by the Author. Some make this the First Chapter of the First Part of the First Book, *On domestic life*, and all preceding introductory; because the Second, *On retirement*, commences with the Chapter corresponding with this, *On benevolence*. Of the terms whence three Chapters derived their titles, the first, அன்பு, is explained to mean that special affection which man feels for all connected with him in the several relations of wife, child, kindred friend, neighbour &c. and may be rendered *love, affection, tenderness, friend-*

ship. By the second, அருள், is intended that general affection which man in religious or philosophical retirement should feel for all creatures; this corresponds with the terms *benevolence, philanthropy, pity, compassion charity,*

mercy. In attributing these virtues to the social and retired man respectively, the Indian moralist does not mean, however, to confine them to either; they must be considered as the special, not the exclusive qualities of the two classes.

The following quotations from Parimèl-azhager's commentary will further explain these distinctions: the first is from his introduction to this Chapter, the second from that prefixed to the First Chapter of the Division, *On retirement.*

அன்புடைமை-அஃதாவதவவாழ்க்கைததுவியுமபுதவவருமுதலியதொ
 டரபுடையாரடகாதலுடையதாதல - அநுகாரமுறைமையுள் தனானேவிள
 ளரும - இல்லறமீனி அநடததலுமபி றவுயிரகணமெருவபி றததலுமனபி
 னபயமுத லி னி துவெண்ட

பபட்டது - வாழ்க்கைததுவியே மே லனபி வவழி
 யி ல் லறநீனி து ந ட வ ர மை

- அ ந வோரககனி ததலுமநதன ரோமபலுநதுற
 வோரபபேணலுநதொலடுநார சிறப்பின

விருந தெதிர கோடலு ய்ழநத
 வெனவலையெனபதலுமறிக-

குழலியெனபதலுமறிக.

அதனாலருவபி றததலருளென லுமனபி ன

This title loving-kindness relates to the affection a man has for his wife, his children, and all connected with him in any relation. The purpose of this chapter is thus to be explained. The fruits of affection are to conduct domestic

affairs, so as to produce pleasure, and cause men to be benevolent to all living: this will be explained hereafter. If love for the wife exist not domestic affairs cannot be satisfactorily conducted, as is exemplified in the verse beginning—

అహంపూర్వకయా బాంధ్యః స్వతోయత్రాప్త
కృపతాతే

స్వగతావృత్తం

కృత్రిమైర్ముఖవికారవిలాసైః
నాటయంతివితథామనుకంసారీ
వ్యజ్యలేమనసివస్తు సతీషా
గద్గదస్త్ర సరదశ్రునిపాత్కై

స్వగతావృత్తం

యకిపరవ్యసనభావనయోష్ట
తేననవ్యనవనీతమివాస్య

మానసం ప్రవతితస్య విసారో
మంతుచక్షురుపయాతి సఖాషుకి

There is no door which can conceal love when it existeth in the heart,

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By deceitful tears, however, and an
Men often feign a fictitious love ;
assumed change of countenance,

It may be known, when it really existeth in the breast,
By the tears gushing spontaneously from the eyes intermingled with
convulsive sobs.

CON-
From the knowledge
of other's griefs an internal heat ariseth
And by this, like new butter,
The mind of man is melted, and, overflowing,
Gusheth forth from the eyes and produceth
tears.

அன்புக்கு to love; the dat. of அன்பு governed by the following
verb.—உம this particle is here an emphatic; and in connexion with
the following term must be rendered is there even? in the Latin versi.
on "estne etiam amoris sera?"—உண்டு is there? formed by addi-
tion of the inter. particle ஓ to the 3rd pers. neu. sing. of the def.

வ. உள் to be, exist.—அடைகிறது which can
shut up; the fu. part.

of அடைதல் *to shut up*.—தாழ்
a boll; a nom. under regimen with the
preceding part. and governing
உணடு.—ஆரவலர *of lovers*; the nom. plu.
for the
gen. —புண், for புல், *little, small in quantity*;
used adjectively and qualifying the
following compound.—கணீர, from கண்
the eye and நீர water, tears; the nom. to தரும.—பூசுறும், for பூசு
தரும, the ற being regularly formed by the coalition of ள and த,
synonymous according to the commentator with சூறறறும் *will*
cause a shower, but meaning properly
will cause war, or a loud noise.—தரும,
the 3rd pers. sing. neu. of தருதல் *to give*,
governs the word with which it is

conjoined in the nom. with the force of the

ac.

II.

மறத்திறகேயன்பு
சார்பென்பாறியார

மறத்திறகுமஃதேதுவீண

(கூ)

The ignorant say that love is virtue's friend;
But know that love the wicked aideth more.

“The wicked aideth more”—That is virtue requires no external assistance being all sufficient to herself; to vice, however, degraded and despised, the consoling protection of love, or friendship, is most beneficial. Vice in the object beloved is not then, according to the Author, a necessary cause of the extinction

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of love? certainly not, for the intrinsic affections cannot be influenced by extrinsic causes. What no bolt can restrain, no extraneous circumstances can affect; for love is born autogeneously in the mind of the lover (அதிசூயி in Sanscrit, அதரசன in Tamil, that which is born in the mind, is one of its usual epithets) and exists independently of the worthiness or unworthiness of the object beloved: its nature is so pure that no association can contaminate

it.—By explaining *మదమ* ("malum odii et cætera mala quæ inde sequuntur") to mean, *hatred*, or its effects, *injury*, the commentators give to this verse a different meaning: their interpretation is—when a person having received an injury does good to the evil doer, he not only acts virtuously, but the evils are averted which would arise from prosecuting the feud; hence love, not only promotes virtue, but it prevents what is contrary to it. The words of Parimé-
azhager are *మదతతతేపక్రతదక్రతత్రువణయామెనదార*
 .Latin commentator "unde infertur, quod amor non modo

and those of the
virtutis exercitium
promovet, sed etiam ea quæ virtuti contraria sunt
avertit." But the Author
 does not say it *averts* or *assists to avert*; he says it *assists*, and it is surely going
 to far to say, that, when a man, from moral preference, returns good for evil, he
 can be actuated by affection for his enemy. In this version, I have followed,
 therefore, the simple meaning of the words of the Author *మదతతతదక్రమం*
తేపక్రతత్రువణయా to vice, also, affection is assuredly an aid.

SANSKRIT STANZAS.

అనుష్టుప్

ధర్మాలంబమనుక్రోశం ప్రవచంత్యమనీషిణః

అధర్మస్యామమాలంబోలోకయోగుభ్యయోరపి

శిఖరిణీవృక్షం

అనుక్రోశాప్ర

యత్యలమయశసాలోకవిధుశం

నరందీనంసాధుజనయతిదివ

ంచానుకృతినః

సుతోవో హి త్రో వాసుకృతమిత

రోవాబరచయన్

తదుద్దేశేనాలంబనమయమధర్మస్వనిభృతం

వంశస్థవృత్తం

అపాపకోపాతపతాపరక్షకై

మనస్వనుక్రోశనిషకశీతలై

సముల్లసన్ సర్వజనాభినందనః

ఫలత్యజస్రంబహువుణ్యపాదపః

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శిఖిరిణీవృత్తం

అనుక్రోశో మైత్రీంజనయతిజనానానుకృతకః

సమాధత్తైధర్మంవ్యపనయతిచక్రో

ధవశతాం

అధర్మసోన్యైషంనుదతిత

దిహాము త్రచచిరం

నరంసాఖ్యంముఖ్యంగమయతి
చదుఃఖంశమయతి

*The uninformed maintain that love only aideth
virtue ;*

*But love is the aid, also, of vice in both
worlds.*

*From love the worthy man protecteth the wicked wretch who hath become
infamous and is despised by the world ; and his sons, daughters, or others,
having vicariously performed meritorious acts (religious offices) for him,
who of himself hath done no good actions, procure his admission into heaven :
love, therefore, is the special aid of the wicked.*

Sheltered from the sultry heat of malice and wrath,

*In the cool recess of the soul, watered by
benevolence,*

*Flourisheth the tree of virtue, giving joy
to all mankind,*

*And producing fruit constantly and
abundantly.*

*Unfeigned love generateth friendship among mankind ;
It reneweth virtue, dispelleth hatred and all uncharitableness ;*

*Represseth the growth of vice, and, both here
and here after,*

Is and the softener of sorrow the chief

அறததிறகே *to virtue only*; the dat. with emphatic எ.—அன்பு *affection, love*, the nom. governing the subs. v. understood.—சார்பு *the friend*; lit. a verbal meaning *adhesion*, from சாரதல், the same as சேர்தல், *to join*, here used personally in the nom. governed by the subs. v.—என்ப they say, a peculiar form of the 3d pers. plu. fu. of எனறல்.—அறியா, *the ignorant*; the neg. pron. part. of அறிதல் *to know*, in the nom. and governing the preceding verb.—மறத்திறம *to vice also*; the dat. with the conjunctive உம.—அஃதே *that certainly*; a demons. pron. neu. with the emphatic எ.—தவண *is an aid*. These terms are in the same government as அன்பு and சார்பு.

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III.

அன்பக ததிலலாவுயிரவாழககை

வனபாரககணவறறனமாநத

ளிரததறறு(-வு)

As in a barren soil a sapless tree.

So flourish these in wedded bliss, whose souls
Know not the sweets of love.

“ Know not the sweets of love ”—Europeans account the natives of India deficient in the benevolent affections, attributing this defect, however, to apathy rather than to natural disposition ; the Hindus, on the other hand, make a similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong ; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of unconsoliable sorrow the irreparable loss of the beloved of his heart, or when ; on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time and the death-demon which came to take the life of the latter took by mistake that of the former, sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so ; and as, on the contrary, it demands, with equal rigor, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings ; however contradictory to appearance, therefore, it may with perfect truth be maintained, that there is no people more keenly alive to the affections of parent, child and relation, none more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration than the natives of Southern India. The last fact will perhaps be more readily admitted than the former ; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

అనుష్టుప్

అనుక్రోశవిహీనస్యజీవితంనిష్ప్రయోజనం

యథాపల్లవితంభూమౌ

క్మారామాంశాల్పలీతకోః

గీతిః .

బీజ ప్రయోజనాభ్యాంవి

నానకస్యాపి సంభవౌజగతి

ఇతితాంత్రిక ప్రవాదోనిరనుక్రో

శంనగోచరంకురుతే

స్వగతావృత్తం

శాల్పలీద్రుమవనోకరీనాయా

మిశ్యరఃస్తనమజాశలంబం

నిర్జయంకృహగతంచపుమాంసం

ప్రప్తవాన్ కిమతినప్రతిపద్య

To him who is devoid of affection, life is unprofitable.

And resembleth the budding of the Salmalih tree in barren ground.

To all that existeth in the world there is a cause and a purpose ;

This is the declaration of the learned, and to those devoid of affection only is it inapplicable.

The 'Salmali tree in an unproductive soil,
 The wattles dependent from the neck of the sheep,
 And him, who engaged in domestic life is devoid of benevolence ;
 For what purpose the Almighty hath created these I know not.

அன்பு love.—அகத்து in the mind ; the obl. from அகம் the interior.—
 இல்லா, for இல்லாத, that which is without, or void of ; indef. part. of
 இல்.—உயிர the life.—வாழ்க்கை of the conjugal state, or உயிரவாழ்க்கை
 may be considered a compound and rendered conjugal life.—கவ, lit. hot,
 also, hard, uneven, here barren ; because the most productive soil is moist
 and level.—பாசககை in earth, soil ; the loc. case formed by கண
 place.—வறறல் dry, sapless ; the final ல் being changed to ள் before ம
 and the form of the verbal noun used adjectively.—மரம் a tree.—தளி
 ரத்து buds, sprouts ; the 3d. pers. sing. part. used indefinitely.—அறது
 as. The connected translation of the second line of this Couplet is—as
 a dry tree sprouts in barren ground.

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IV.

புறதகதுறியபெலலா

மெவனசெய்யுடயாககை

உகதது குறுபபனபில்வாககு

(கூ)

What though
the body each perfection own,
If in
the breast, the beauty of the mind,
Sweet love exist not?

“The beauty of the mind”—The Commentators discharge this thought of the beauty it possesses, when clothed only in the simple, but the expressive words of the Author, by inserting இல்லறத்திற்கு in the second line before உறுபு and rendering the sentence—*love, a member requisite for the domestic state: thus Parimél-azhager—பாக்கையகத்தின்கணின நிலைறத்திற்குறுபபாசியவன்புடையரல்லாதாரக கேவணபுறத்தின்கணினறுறுபபாசிய வெல்லாமல்வறகுசெய்தறகெனவுதவியைசெய்யும் To those who possess not love, which is a member necessary to the mind for the performance of domestic duties, of what use are all outward members for the performance of those duties?—Thus also the Latin Commentator—Ei, qui caret amore, quid est animi membrum; cætera omnia membra quid prodierunt ad vitam conjugalem? The former, however, adds—பாக்கையி நகணமுதவியவுறுபு ககெனல்லாமெனபயவனைசெய்யுமனத தின்கணறுறுபபாசிய வனயிலா*

ఉపజాతివృత్తం

రమ్యం వపుఃపాటవమింద్రియాణాం

గజానురంతాః పరివారవగ్నః

ధనానిభూయాంశిచకాణికాంతా

శృంగారచైష్టవమనస్వహాదేన

The mind which is devoid of affection is without beauty,

Like the body deprived of hearing, feeling, sight and the other senses.

When the mind, which is intimately connected with the faculties and organs of sense,

Is without affection, vain, as the splendor of the moon in the wilderness, Or as flowers blooming in the field where the dead are burned, Are speech, hearing and all other bodily powers.

The beauty of the body, the faculties of sense, Elephants, horses, a crowd of clients,

And abundant wealth are to the mind devoid of benevolence, as vain as the amorous

Glances and playful gestures of his wife are to the blind man.

పునః పునః outward; the obl. of పునః the exterior, the outward form, used for the gen. — అనుభవం the members; the nom. governing అనుభవం. — అంతఃకాలం, all, the whole; the nom. in comp. with the preceding word. — అనియం what? the nom. for the ac. governed by the following verb. This pronoun is in the form of the nom. sing. mase. but the jus

et norma loquendi of the Tamil language allows it to be used for all
 nums. and gens. — செய்யும் *can do*; the 3d. pers. neu. sing. of
 செய்தல். — யாககை *of the body*. — அகதது *inward*; the obl. of அகம்
the interior. The compound யாககையகம் signifies *the mind*. — உறுப்பு
symmetry, beauty. — அன்பு *affection*; the nom. governing the following

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part. — இவ்வர்களு, for இவ்வாதவர்களு *to those who have*
 pron. part. of இவ், formed immediately from the root,
not; the neg.
 in the 4th or

dat. case. — The construction of this verse,
 being restored and the words arranged in

the connecting signs omitted
 their regular collocation, is

as follows, — யாககையினதுபுறத்ததுறுபு பெல்காக்கததுறுபானவன்
 இவ்வாதவர்களுவை செய்யும் — which, as lit. as it can be rendered, is
What can all the members of the body (though perfect in symmetry) do
for those who possess not affection, which is the symmetry of the mind.



V.

இனபினவழியதுயிரிவலியஃ திலாரக

That breast alone contains a living soul,
Which love inspires; void of this genial warmth,
'Tis bone o'erlaid with skin.

SANSKRIT STANZAS.

అనుష్టుప్

జీవితస్య హ్యనుక్రోకో లతుణంతర్వపయాయే
చమాన్ధిమాత్రమేవదంశరీరం ప్రతసన్నిభం

ఇంద్రవంశావృత్త

సుల్లాపలీలాసలిలోదితాలిట

మైత్రీ సమాసాదనమభ్రకుట్టనం
ఆపన్నరణాపవమానసుట్టిమ
శ్చైతస్యనుక్రోకకళావీవజ్జితే

రథోద్ధతావృత్తం

దగ్ధముగ్ధపటికేవచేతనా

హృదయాయుగ్ధినతైనతాద్యశీ

Love is the
This body,

real sign of life; when that existeth not,
like a corpe, is merely skin and bone.

Courtesy is like characters traced on the water;
The acquisition of friends is beating the air;
And the charitable protection of the miserable is like laying a floor of wind;
If there be a want of benevolence in the heart.

The understanding is but a fine garment burned to ashes, if it be not joined
to the affections of the heart; such a body, therefore, is but a puppet made
of skin and moved by the will of it's owner.

అనది అ of love; the obl. for the gen. — చుట్టయ తు that which proceeds
in the way; an appellative in the 3d. pers. neu. sing. in nom. govern-
ing the subj. v. understood. — ఒకరిని అ is animated form; lit. the
station of life; from ఒకరి life and ని అ station from ని తల to stand,
become stationary. — అ అ, for అ అ that. — ఇ అ అ to those who
have not; the pron. parts in the dat. plu. of ఇ అ. — అ అ అ bone. —
అ అ అ skin. These two terms are in the nom. connected by అ అ under-
stood. — అ అ అ covered; the part. past of అ అ అ to cover as by a
garment, to clothe. — అ అ అ a body; the nom. in regimen with the
preceding part. governed by the subs. v.

ILLUSTRATIONS.

The selections, to which I have here given the precedence, are from the 25th Chapter in the Second Part of the First Book of the Cūṭā, and the 79th, 80th, 81st, 82nd, and 83rd Chapters in the Third Part of the Second Book. Those which immediately follow will be found, in the 8th, 9th, 10th, 11th

and 12th Chapters of the Second Book, of the Nāladinānuṛu. some of the verses of the latter work are more free than usual;

The version of

but I have no-

where departed from the sense of the original, though I have occasionally quitted the words to

accommodate the expression to our taste.

அருளுடைமை

அருடசெல்வரு செல்வ ததுட செல்வம
பொருடசெல்வம பூரியாரகன. னுமுள்

நல்லாற முழுடி யருளாக

பவ்வாற முற்றேறி னுமன்தே துவினை

அருளசேரந்தநெருசினரகிலவரி
யி நுளசேரந்தவின அலுலகம்புகல்

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மன னுயி ரோமபியருளாளயாரகிலலென்ப
தன னுயி ரருசுமவிவரின

அலல்லருளாளயாரகிலவரிவளிவழங்கு
மலலென மாஞாலங்கரி

அருளிலலாரககவவுலகயிலவரிப
பொருளிலலாரககிவவுலகயில

லாஜியாங்கு

பொருளறருபுபபொருகால

அருளறருறருமறருதலரிசூ
தெருள

ரதானமெயப்பொருளகண்டறருறதேறின

அருளாதான செய்யுமறம்

வகியாரமுறறனவநிவநகதானறனவின
மெகியாரமேறசெவலுயிடதது

ON BENEVOLENCE.

The highest felicity is that which proceeds from universal benevolence ("ex amore proximi" Lat. Com.); the felicity proceeding from wealth is enjoyed even by the vilest of mankind.

On due consideration it will be found, that all sects maintain that the aid of charity is necessary to obtain felicity; reflect carefully, therefore, and cherish the benevolent affections.

*They enter not the world, where darkness reigns
And where affliction howls, whose bosoms glow
With love for all their kind.*

*Those who in their hearts cherish charity towards all existent
truly say, need not fear any mischief to themselves,
beings, they*

*Witnesses the mighty earth, where'er the
winds*

*Send forth their blasts, that evil cannot
reach*

The charitable man.

The other world (i. e. its joys) belongeth not to those who are devoid of charity, as this world belongeth not those who are devoid of wealth.

Those now devoid of wealth may hereafter flourish in happiness; but those

devoid of charity cannot be free from offence.

As the comprehension of the true God, without clearness of understanding, is impossible; so, also, is the practice of virtue without charity.

Imagine thyself before those more powerful than thou art, when about to treat harshly those more weak than thyself.

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நடபு

நிறைநீர்நீர்வரகேண்மை

பிறைமதிப்பினனீர்பேதையார்நடபு

நனிநொறுநூன்யம்போலும்

பயிநொறுமபண்புடையாரனர்தொடர்பு

முகநகநடபுநடபுனநுநெஞ்சுத

தகநகநடபுநடபு

அழிவினைவகீககியாறுயத

தழிவினகனல்

லுழிப்பதாநடபு

இவ்வியரிவரந

மகினைமயாமெனநு

FRIENDSHIP.

The friendship of the wise is like the moon in it's increase; the friendship of fools like the moon in its decrease.

*As the
friendship*

*pleasures of learning increase by constant application;
of the worthy increaseth by constant intercourse.
so the*

*True friendship is not that which dimpleth the
which maketh the heart rejoice.
face with smiles; but that*

*Friendship should repel all injuries, should take the lead in the path of
virtue, and, in unavoidable misfortune, should share the adversity it causeth.*

*Vain is the fragile
they are to us, so will*

*friendship, however specious, which saith—"Even as
we be to them."*

நாடா தூதரடலி றகேடிலலிடடபின
வீ டிலலிடடபாளபவரககு

குண ஹவகுடி மையு வகு றறமுஹகுண
இன் ஹம றிந சியாககரடபு

உளத்யமெனபதொருவ றகுப
பேதையாரகேணமையொஹீ இவிடல

உள்ளறகவுள்ளசூசி றகுப
கொள்ளறகவுல்ல றதனா றற றுபபாரடபு

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ON DUE REFLECTION IN CONTRACTION FRIENDSHIP.

it

Nothing is more hurtful than friendship inconsiderately formed; for, after
hath once been contracted, it is difficult for those sincerely united in

friendship to separate.

Friendship should be contracted only after having ascertained the disposi-
tion, lineage, and faults of the party, and that his connections are honorable.

To separate from the society of fools is the most profitable
can do.

thing a man.

Ponder not on what depresseth the mind, and form not friendship
those who forsake their friends in adversity.

with

பழமை

நடபிறகுறுயபுகடுகமுதகைமமறறதற
குப்பாதவ்சானடு ருரகடன

பேதைமயொனடு ருபெருங் கிழமை யென நுணரக
நோதகநடடாரசெயின

எவ்விககணின ருர துறவார தொலிவிட ததுந
தொவ்விககணின ருர தொடரபு

கேலிமுக்கவகோக கமுதகைமவலலாரக்கு
நானிமுக்கடடாரசெயின

பழமை

விழையாரவிழையப்படுப
பழையாரகடபணபிறறலைபவிரியாதார

ON OLD FRIENDSHIP.

The prudent bear complacently even the undue familiarity of those friends,
with whom they are as intimately united in friendship as the limbs with the
body.

If thy friends do any thing to offend thee; consider it the effect either of
thoughtlessness, or of too great familiarity.

Those constant in friendship will not forsake the society of those, who from old-time have been faithful to them, even when they are injured by the connection.

Those confirmed in the knowledge of the true nature of friendship listen not to the faults of their friends, although daily guilty of them.

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Even their enemies will desire the love of those, who, on account of ancient friendship, separate not from their friends, however culpable they may be.

தீர்ப்பு

உநினடடநிரெருஉமொபபிலாரகேணம்ம
பெநிலும்ழபபினுமென

உறுவதுகேரதுகருடபும

பெறுவதுகொளவாருங்களவரு

நேர

பேதைபெருவகெதிடுநடபின்நிவுடையார
ஏதின்மைகொடியுறும

கனவினுமினனா தமனானே
விவனவேறுசொலிவெறுபட்டாரதோ டரபு.

ON HURTFUL FRIENDSHIP.

Of what consequence is it whether the friendship of the inconstant, who attach themselves to thee in prosperity, but forsake thee in adversity, be gained or lost?

The friend who considereth only his advantage is on a level with mercenary harlots and robbers.

Ten million of times better is the enmity of the wise, than the most devoted attachment of fools.

NOTE. The next verse gives a similar preference to enemies over cowardly friends.

It is unpleasant even to dream of the friendship of those, whose words and deeds are at variance.

கூடநடப்பு

சேரிடங்காணினை நிறகுபபட்டடை
கேராரநிநதவரநடப்பு

முதத்தினியநகாஅ
அகத்தினனாருசுரையருசுபபடும

நட்டாரபொனலிவவைசொலிவினும
ஒட்டாரசொலொலிவியுணாபபடும

பகைநடபாங்காநமவருங்கான
முக்கட்டகநடபொர்இவிடல

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ON IMPROPER FRIENDSHIP.

The friendship of those who dissemble attachment, while they seek occasion to betray thee, is like an anvil (which supports the metal while the hammer beats it).

Mischief should be feared from the deceitful, whose
pleasant but their hearts filled with malice.

countenances are

Although they assume the courteous address of friends, the
will soon be known for what they are.

words of foes

When the time arrives for enmity to become amity, let your countenance
be friendly, but carefully recede from such friendship.

NALADINAVARU.

சுறந்தழால்

வயாலுமவருத்தமுடீன்றககாடுவுய
கவாஅனமகறகணடுதாயமறநதாஅங்
கசாஅததாஐறறவருத்தமுசாஅத்தன
கேளீகாககாணககெடும

இன்னரிவணயமொரபிறொன.ஐருசொல்
எனஐயிலராம்பயலபிஐறறுனனித

தொவ்மககடுன்பநதீரபபாரொயாரமாடடுந
தவ்மககளாகறபரலார

பொறகல்ததுபபெயத்புலியுகிரவானபழக்கல்

அகாரம்பாலோடமரகைத்துண்டின
 உபயிவிப்புறகையிரபோநகிவரோருமாட
 டெக்கலத்தா ஸுமினிது

முடடிசைபோலுனியா துவைகலுங்
 கொடடியுண்பாருவகுறடுபோறகைவிடுவா
 சடடுககோலபோலெரியுடபுகுவரோ
 நடடாொன்பபடுவார

நதுமலரத்தண்கோதாயநடடாரக்குநடடார
 மதுமையுருசெயவடுசானறுண்டோவிதுமவடிம
 இண்புதுயதின்புறறெழீஇயவரோடு
 துன்புதுவதுன்புறுகாவ

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ON THE UNION OF RELATIONS.

As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortune disappears on the sight of his relations enquiring for him.

Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as pre-eminently worthy.

That to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hand of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

Even those who have been pleasantly entertained by another, as frequently as a hammer strikes the anvil, will forsake him as the tongs do the iron on entering the fire; but those, who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.

O thou who art adorned by a coal and fragrant garland! when relations have partaken of the prosperity of their relations, if they partake not, also of their adversity until death, is there any thing they can do for them in the other world?

நடபாராயதல்

கருததுணரநதுகற்றநிசதராகேணமையெருஞானதுப
 குருததிறகருமபுதினறறேறகுருததிற
 கெதிரசெல்தனறனனதகைத்தரோவெனது
 மதுரமிலாளரதொடரபு

யாவணயவணயவரணபொர் இநாயவணயார
 கேணமகெழீஇககொளலெனடுமயாவண
 யநிசதநிசதுமபாகவிசெயகொலிபுமெநிசதவேண
 மெயயதரவாலகுழைககுநாய

பலநாளுமபககததாராயினுருஞுகிற
 சிலநாளுமொட்டாரோடொட்டாரபலநாளு
 நீததாரொனககவிடபுணடோதனனெஞ்சுத
 தியாததாரோடியாததொடரபு

கோடடுபபூபொலம்வரநதுபிறகம்பாது
 வேட்டதேவேட்டதாநடபாடசிதோட்ட
 கயபபூபொனமுன்மவரநதுபிறகம்புவாரா
 நயபபாருநடபாருவில்

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ON REFLECTION IN CONTRACTED FRIENDSHIP.

Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugar cane from the top (as its sweetness increases more and more); connection with persons without sweetness of disposition is like eating it from the opposite end (the flavor decreasing by degrees).

Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver, whom he hath known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

Men cleave not to those, to whom their hearts cleave not within a short space, though familiar with them for a long time; but will the friendship, interwoven with the idea of those intertwined with their hearts, be abandoned, though they are for a long time absent?

The preservation of friendship is when affection continues affection, like the flower of the branch, which, being blown, closeth not again; those who resemble the flowers of the pool, which, having blown, again close their petals, know neither affection, nor friendship.

நடபிற் பிழைப்பொறுததல்

கல்லிரொன ததாவ விவிருமபிகொண்டாரை
 ஆலவாரொனி னுமடககிகொளலவேண்டு
 கொல்லிகுமுயுண்டு ரீரககுதுறாயுண்டு
 புலவி தழ்ப்புவிற் குமுண்டு

மடிபிழைத்த டிடவானகதிரமுததம்
 கடுவிசைநாவாயகையல்ககுளுசேரப்ப
 விடுதற்கரியாயல்பி லீரொனெருசுளு
 கடுதற்குமுடடியதீ

இனருசையி னுமவிடுதற்கரியாரைத்
 தினராதுறததற்குவதே தினனருளுசீர
 வினருததுரீனவாரொவறபகவளபயோ
 கணகுததிறுறனறுததலைக

குற்றமுடுமவனககுணமுடுமாருவவன
 நடபயி னுமடித்திரிவேனெனட்டான
 மறைகாவாவிட்டவனெல்வழிசெல்வக
 அறைகடல்குழுவையநக

ON THE ENDURANCE
OF THE FAULTS OF FRIENDS.

When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk, water foam, and flowers some unfragrant leaves.

O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds, O Lord of the renowned mountains, which covered by the long stems of bambus pierce the sky? will men cut off their hand because it has struck their eye?

If, after contracting a firm Friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friend, is punished, and may I be scoffed at by the whole world!

உடலாநடப்பு

சீரியாரகேஷமெனெ றநதநிநபபி றருய
மஶிபோனமாண்டபபதததாமாநி
வநநதககாநபோலுமேவாலருவிநாட
சிறநதககாறதேரிலாரநடப்பு

துணனுணரவினாரோடுகடி துணவுடைமை
விணனுலகேயசக குமவிசுழனி றருணனுல
உணரவிவிராகியபூ கியர்லலாரப
புணரதனியை ததுளெனது

பெருருவதுபோலத்தோன்றிவைததீபபோல
ஒருபொழுதுருசெவ்வாடுதநததுமருகெவ்வாரு
சகதனநீனசோவலிசசரனமலலிநாட

புத்தமீலாஸரதொடர்பு

முயற்சியுடையவர்களை முயற்சியுடையவர்களை
நட்புடையவர்களை நட்புடையவர்களை
கடும்பலனைகட்டித்தானசெல்வழிசெல்வ
கெடுமொழியையாக

ON IMPROPER FRIENDSHIP.

The friendship of eminent men is eminently illustrious, and as productive of benefit as timely rain; but the friendship of the mean, even in the time of

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their prosperity, resembleth, O Lord of the country of clear waters! the failure of rain in due season.

The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven; but connection with unprofitable men, un-instructed in science and literature, is a very hell.

Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal-trees! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

அறிவுடைமை

வேமயினிலியுட்கையினுமவாழைதன்
நீளுகையயாதுநகரியாநாமாவகே
யினநீதெனினுமியலுடையர்க்கேணமை
மனநீதாமபக்கமரிது

கடலிசாரக துயினீரயிறகமவிலிசாரகதும
உபயிசுடுவரிபிறத்தொற்றத்தம

இனத்தவறையரவ்வொறிகடற்றணசேரப்ப
மனத்தவறையரமகுகளென்பார

பாரஅரைப்புணவணப்படுகடற்றணசேரப்ப
ஓராஅலுமொட்டலுஞ்செயப்படுடரவல
மருஉசசெயவியாரமாட்டுகதலுமனத்தார
விராஅஅயசசெயயாமெனறு

உணரவுணருமுணரவுடையாரைப்ப
புணரப்புணருமா.நின்பமபுணரிற
றெரியத்தெரியுத்தெரிவிவாதாரைப்ப
பிரியப்பிரியுமாரேய

Although the fruit of the plantain be ripened in the bitter leaves of the Vembu, it will not lose its natural sweetness; thus, although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.

NOTE. The tree here mentioned is that corruptly called Margosa (Amargozeira Port.); its botanical name, curiously formed from Sanscrit and Persian etymons, is "Nimba azadaracta". Its astringent leaves and bark are administered by the Indian, as the Peruvian bark by the European Physicians. The wood of old trees has a similar scent, and is used to adulterate sandal.

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Sweet water may be produced even on the side of the sea-shore and salt water on the side of a mountain, O Lord of the cool shore washed by the waves of the Ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth, will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this it is better that friendship should never be contracted.

To be united in friendship with the prudent, who think of that of which they ought think, is productive of the highest felicity, and affliction is avoided by separating from fools, who know not what belongeth to friendship.

புவிநிவாணமை

அருவின்றமுறைக்குமனபுடையாரவாயசகொற

பொருளாகக் கொள்வர்புலிவர்பொருளல்லா
 என்யதனை யிழுந் துணாகுமபாறகைழ
 மூழைசுவையுணரா தாகு

The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.

AUVIYAR.

நறருமணாகையதினலன்னகுரேசரநாபுபேரல
 கறருணாகறருகாமுதுவரகறபிரா
 மூரகூனாமூரகரமூகப்பரமுதுகாடடிந
 காக்கையுசிரகருமபிணம



கறபிளவோடொப்பரகயவரகருசினததால்
 பொறுபிளவோடொப்பரருமபேரனறதேவிறபிடிதது
 நீரகிழியடுவயதவநபபேரலுமாறுமே
 ரேராமூருசரனருசினம

As the beautiful swans flock to a fair pool covered with the lotos, so the learned (or good) love the learned (on good); and the ignorant and base gather together, like crows devouring a carcase in a field when the dead are burned.



Mean people are divided by furious anger like a fractured stone; and some there are whose divisions resemble the fracture of gold (which is easily reunited); but with the good, pursuing together the path of virtue, anger disappears like the wound made by an arrow in the water.

பல்லாரதற்பு

ஊர்வனவுமபகைகெடத்தாமபெருகுவுதும்
இல்லாரககொன்றீவதுவுயினியனவேபுகலு வது
நல்லாரககணடுவப்பதுவுநலிவாநேராயினமையும்
எல்லாரககுமுயிரநிலியாமனபுடையபயனென்பார

ஐயெனத்தாமபெருகுவுதும்றிவினுவலிவகருவுதும்
உயதவகடுகடுணரவுதுவுமுணரநதவறகறப்பிறருளத்திற
செயதவரனருககுதலுருகிறநதாரசொறதேறுதலு
மெய்யனபையுள்ளத்தினமேவியவன்பயனாகும்

புலிககுமுயிறபிறததலும்பொல்லாகருளவளவதும்
அவடுபபுணடுவருவதுவுமருகுசிறையில்கபட்டலு
நிலிககமுலிவாரநதிடலுநினறுறுபபுகருகறவனவுவ
கல்லப்பலவினூராயன்பகதநிலவரபயனாகும்

கறபயிலினபுதுகைபராயககண்டாரகபழித்திடலுரு
சொறபயிலவிசைசுகளாசுகவிடராயுழலுவதுந
தறசெயயாகுகாடுமைகவித்தானபலவுமெயதுதலும்
அநபிலாமனத்தவரகளைடபயனென்றறவாரே

Being honored by many; increasing in prosperity by the extinction of feuds; giving to those who are in want; using always courteous speech; rejoicing in the presence of good men; not being afflicted by any wasting disease: these, they say, are the fruits of affection, the station of life to all.

Attaining to the highest honors; being illustrious in knowledge; enquiring after and fully considering the means attaining of eternal life; causing benefits to others by instilling the knowledge of this into their minds; searching into the words of the ancients: these are the fruits that gentle-minded man obtains in whose breast true benevolence existeth.

Birth in the state of an out-cast ; cherishing wickedness in their mind ; falling always into trouble ; enduring harsh imprisonment ; being impaled on a stake, or being deprived of their members : this is the fate of them in whose breast affection, praised in all writings, doth not exist.

As to the dumb, destitute of knowledge, and are contemned by all who behold them, as to the deaf who hear not the words addressed to them, and wander about neglected by all, and as to him who suffereth the cruelties he hath wantonly inflicted on others ; such, the wise say, is the retribution to those whose breasts are void of affection.

NOTE. The work from which this extract is taken is a composition of the Jainer. The primary dogma of this sect is that every act, whether good or evil, is necessarily followed by an appropriate retribution ; deafness, dumbness, and the like, therefore, are not natural defects to be commiserated, but the effects of crimes to be reprobated.

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SCANDAM.

ஆராயி துமொருவரையி றறநிபபடடுப
பொதாததாறயி றாககுதவிசெயவாரோ
நீராதவகதுயரி றசேரதனேமாயதவிவை
பாராரபுகரி முபயனென நுட்காளவாரோ

Whosoever unite themselves in friendship with others must support them with determined zeal, not regarding the severest suffering, not even death itself, but considering only the fame they will acquire.

PAZHA-MOZHI.

ம நுமனத்தானல லாதமாநல்த

தவேநதன

உ நுமனத்தனுகியொழுக்கிற

ச நுமனத்தார

பாரியாவகூறிப்படைதொக

கருவெனசெயப

ஆரியர்களாகக்கொடுக்கல்

When a pre-eminently excellent king of faultless mind manifesteth by his conduct that benevolence existeth in his heart, what can all his enemies, boastful of their origin, though assembled in one camp, do against him? one stone sufficeth for a thousand crows.

RA'MA'YANAM.

என்புதோலுடையாரக்குமி ல்லாரக்குநதம்

வன பகைப்பு லன் மா சநவாயப்படுதன்
முன்புயினபின் நிழவுலகத்தி னும
அன்பினல்தோராககமுண்டாகுமோ

வையமன னுயிராகவமன னுயிர
உயய ததாங்குமுடலன்ன மன்னருக
கையின் நியற்ககடவாதருள
மெய்யினி னறபின் வேளையுமடுவனடுமோ

To corporeal beings of bone and skin; or to incorporeal beings, divested all sensual taint, the cause of burning enmity, is there any thing in the three worlds, either first or last, superior to affection.

Kings who are as the souls of the world and as bodies supporting all other souls, without doubt are not deficient in virtue; for, when confirmed in true benevolence, are sacrifices necessary?

SIRUPANJA-MULAM.

வெநதீக்காண வெண மெயமெழுஞ்சீரசேரமண னுப
பநதனசாநதந தின மகனமகவிறநத னுன
ஒன னுடுபா னுன டெகிழநதீயி றநி றிதெனி னுய
குன னுடுபா றகடுமபயன்

Butter and wax melt in the hot fire, in the water

clay, salt, and the paste

of cool sandal; however little be given by those whose liberal minds resemble one of these five things, the fruit from generation to generation received will be like a mountain.

ELADI.

சாதல்பொருள்கொடுத்தவினசொற்புணரவுவததல்
நேரதலபிநிவிநகவறலேயாதலின
அன்புடையாரகருளளனவாறுகுணமாக
மென்புடையாரவைததாரலிந்தது

In treating on death, bounteous acts, courteous speech, the pleasures of friendship, pain for others' sorrows, and the grief caused by separation, the sages of gentle disposition have shewn that these six are common to those in whose breasts dwelleth mutual affection.

NANNERI.

பெரியவரதநேரயபொறபி நரநேரயகண்டுவலம
எரியினிழுதாவரொக தெரியியாய
மண்டுபினியலவருந துமபி நவு துப்புக
கண்டுகலிழுமேகண

பேர் நிரூதாககு பெருந துயர்நதாவகியே
வீரமோடுகாககல் னாகுவார நேரி யாய

மெய் உசன நுதாவருமவிபனடுகால் டிதனடுமற
 கைசென நுதாவருமகடிது

தவருகை நீரவுணாரதரை துபி நாகரு நூஉம
 வெகருகை நீரகசெரு பாரவி சூய் ரோரடி ககன
 கறை யி ருவடு கீகககாரு தூ துலகின
 கினை யி ருவடு கீகருடுமகின நு

The worthy feel the griefs of others as their own griefs as butter melteth in the fire: thus, O thou, who art ornamented with choice jewels! the pain caused to a limb by a local disorder the eye beholds and weeps.

The truly wise hasten to sustain the griefs sustained by others and to protect them courageously, O thou who art adorned by polished jewels! thus, the arm receives on itself and sustains the blow of the club which the body would otherwise sustain.

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The worthy think not of supplying their own wants, but endeavour to supply the pressing wants of others; thus the moon, heeding not the removal of the darkness of its own spots, chaseth away the darkness which filleth the world.

NOTE.—The allusion in this and other extracts to butter melting in the fire, bears in Hindu poetry a more dignified character than it would in ours. By this process is prepared *clarified butter*, which being used in oblations is considered a sacred object, and this simile in its full extent means, that, as crude butter is exalted in its nature by being melted in the fire, so is the heart of man by being softened by love.

INIYANALPADU.

தங்கணமாபுடையாரதாமவாழ்தனமுனலினிதே
 அங்கணவிசுமரீனகனி லாககாணயினிதே
 பங்கமில்செயகையராசிப்பநிநதியாரகரும
 அன்புடையாராதினிது

For men to live happily with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds; the abundant love, kindly bestowed on all by those whose actions are free from guilt, is most pleasant.

NOTE.—The title of this work signifies *forty verses on pleasant things*; and every thing, which, according to the notions of the Hindus, affords delight is enumerated in it. There is another work under the title of இனனாகநபது *forty verses on unpleasant things*.

NIDINERL-VILACCAM.

இவ்வவரொனசொலி ஆய்னசொலுடெயினார
 கனியமொழியுகருவேயனலொருநதும
 வெககாமவெயதெனி ஆடுநாயநீரகருமெயபொடிபபச
 சிவகிருளிநதுகொலும

The words of the benevolent, whatever they are, are pleasant, but even pleasant words from the malevolent are poison: though borax, refined in the fire cause great heat, it cures diseases, while arsenic, though cooling to the body, kills.

A STANZA.

வெறயிறதேறசெம்பொனவிநிகடறதேறவெணமுததம
 பொறயிறருமபூமுனைகதேதேனினிமைகறயிறதேற

பெண்ணழகுநலவிறததேதேபொபபொருளினபய
 கண்ணபூகுசெயதயைததேதகாண

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As the red gold is found in the mountains, and

*the white pearl in the broad
ocean ;*

*As the sweetness of honey pertaineth to the buds of flowers arrayed in
beauty ; as in chastity lieth*

*The beauty of women, and to virtue belongeth the endless felicity of heaven ;
Know that the beauty peculiar to the eye is active mercy.*

NOTE. This is cited as an example in the *Tonñil* and is, I believe, the composition
of the author, *Vira-māmuni*.

A STANZA.

நன்மழைபெய்தலு நறபெண்ணவண்ணத்தலு

நன்மொழிகடுகட்டலு நறகிழிநோகலு

நன்மணிப்பூணலு நறசுவைவசுவைத்தலு

நன்மையெனநெறணநன்மையெண்ணருளே

*Not the fall of seasonable rain ; not the embrace of beautiful women ;
Not listening to eloquent discourse ; not the sight of finely finished pictures ;
Not the ornament of precious stones, nor the tasting of delicious viands ;
Think not that these constitute the good of man, but know that real good
consisteth in benevolence.*

A STANZA.

அருளுடைகீரனருகீரனநெறலோரகருமதுகிராம

பொருளுடைப்பூவுவிவானீரவிழும்பொலிருகருமருள

உருளுடைவீரநருவேலுமரசனுக்கொணமுடியு

தெருளுடைபபாசமதி நூலுமமெயயணியலலதெனருளே

*The quality of mercy is not strained, but is alike to all ;
 It droppeth as the gentle dew of heaven on the plenteous earth ;
 Not the spear of the car-borne hero ; nor the crown of the monarch,
 Nor the pomp and glory of the world ; not all these, but sweet mercy is the
 true ornament of man.*

NOTE. In this stanza an imitation of a well known passage in Shakespeare is attempted ; the conclusion is somewhat compressed and the whole accommodated to the general style of Tamil poetry.



The following effusions on divine love, seem to deserve a place here as this affection is the acme of that benevolence on which this Chapter treats.—There are two works in Tamil, consisting, chiefly, of selections, intermixed with original verses, from the Védanta and Saiva Sástrams, arranged under the same general heads as the Cuñal and entitled பெருந்திரட்டு *Great compilations*: they were composed by two Súdra Saivásí, named Tatwa-Ráya Swámi and Sivapracás'a Swámi. The work of latter was abbreviated by one of the disciples of the author and it is from this, called குறுந்திரட்டு *The lesser compilation*; that the last of these extracts is taken.

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TIRU-VARUD'PAYEN.

இனபிவினிதெனநவினறுண்டே

லென்புண்டேம

அனபினிவிநேயயது

*If love exist in this world the highest bliss
 will be attained hereafter, for this is closely*

united to love.

TIRUMULA-MANDIRAM.

அன்புஞ்சிவமுந் தீரண டெனபார் றிவி லார .
அன்பேசிவமாவ தியாரும றிகு லார
அன்பேசிவமாவ தியாரும றிந தடின்
அன்பேசிவமாய் மரந திருந தாரோ



என்பேவி றகாவின றசசிய துதகிடடுப
பொன்போ றகன லிறபொரியவ துபரி னும
அன்போடுரு தியகவகுழைவாரகன றி
யென்பொன்மனிவிவறையெய தவொண னுதே

The ignorant think that God and love are different ; none know that God and love are the same ; did all men know that God and love were the same, they would dwell together in peace, considering love as God.



To those of soft hearts, whose minds are melted by divine love, although their flesh be cut off their bones used as fuel and their moisture dried up by wasting in the golden flame, and to those alone it is not forbidden to approach the God, who is the golden jewel of my soul.

அன்புடைமை

அண்ணலெவருந துகின றேற றாவடுமபெரிதென னுள்ளத
தெண்ண முந் துவேயன றி யிடை யொருபொருளு மவேண்டென
கண்ணியபொருளு றெனனி றகருந தருவகழல்கட கண்டப
யுண்ணெகிழந தருகி யொவாதோககிடவேண்டும்வேண்டும்

சித்தனெயுவறையென துமீரபபஞன
றேசிகாவுவறையென துமீரபபஞன
கீத்தனெயுவறையென துமீரபபஞன
நீன்மலரவுவறையென துமீரபபஞன

சுததனேயுலறையென துமிரப்பனான
 சொருபனேயுலறையென துமிரப்பனான
 எத்தினுலுமெப்போ துமிரப்பனான
 எம்பிரானகழறகெலவலியிலன்படுத

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அனபினபெருமை

மறை

யினீ துவாசாமகோசார்மெனமாலயனமயலெயத்
 அறியுமாறொருவருமவிரகறங்கழறியவன்வன்னபிற
 செறியுமாசறவுளவிருளகடியுமத்திகழுளககுடிக்கொண்டே
 யுறையுமாதலின

னபினனபெருமையுணரபவரொவார்ந்தோ

முழுதுநதனவறையேதழுவிடநழுவிடுமூலமார்நிறைவநது
 பழுதொன நின்றியபதநவவலியினிறபடுமெனும்துகண்டால்

எழுதுககலவியுயிலககுதறறவககருமயோகருானமுமெகடுக
 அழ்வொன நின்றியவனபினனபெருமையையுறையவுமுடியாதே

அனபாதஞ்சிறப்பு

அவமறமறைகனெல்லொமருவமெனதுலாகருகீயே
 புலியினிலுருவதாசிப்புருகதுறத்தேடியெய்கரு
 நவமுதுயின்பருளனநாமடியெவாழ்ந்துயனருல
 அவமதுமனபாமெனமையறிபவரொகடுகெய்கடுக

அன்பாதந்திறியிருதி

சுடையிவண்பபரிததுநதவியிவண்பபறிததுருவிர்நதாதுகறகலிவகம
உடையனப்புலரைதுமுடைதவணததவிராதுமுலுறகவகரைத்துறநதும
படிதலிநசருமவாயுமயினதுமபரிடைக்கல்விடைததுயினது
ம்டையதுததுமுதுமவையருடசொருபன்மெயயருளபெறுதவரகியல்டே

செய்வன்மறையாரமறைவன்செய்யாரசெகமெலாமசயி லுமசெயார
மெயயல் துறையாரமெலினரபவகுகளவெநதுஜீ தநதிடவலால்விதயார
கைதவமறியாரகாதலரபகளுரகருளலர்நகருதிடவறியார்
ஐயன்றசொருபன்மடயி வணகருநியவழகு துமனபொண்பவரோ

ON DIVINE LOVE.

O God! I intreat that the high aspiration of my soul may be accomplished; on this only I think, this is the only thing I require. That on which I thus think, is that love of thy sacred feet may melt and soften my heart, and I desire, fervently desire, that it may never diminish, but for ever increase.

O Almighty! It is thee I ever desire;

O Instructor! It is thee I ever desire;

O Eternal! It is thee I ever desire;

O Immaculate! It is thee I ever desire;

O Most holy! It is thee I ever desire;

O Enlightener! It is thee I ever desire;

By all means and at all times I desire

To be filled with the boundless love of the feet of our God!

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THE EXALTED NATURE

OF DIVINE LOVE.

The final object of the Scriptures, which cannot be expressed by words and which Vishnu and Brahma are puzzled to comprehend; the eternal Being whom none can fully know, removeth darkness from the understanding of those who are steadfast in their love towards him, and dwelleth in their enlightened minds: who, therefore, can comprehend the greatness of divine love?

*When God, the cause of all, who
grasp, cometh and is taken in the*

*even when wholly embraced eludeth the
net of the good deeds of sinless piety,*

*where is the utility of letters, of science, of
the brightest acts of devotion,
or of contemplative wisdom? Unspeakable is
which nothing can destroy.*

the greatness of divine love

THE GLORY THE LOVERS (OF GOD).

*Thou, whom all the Scriptures, by which sin is dispelled, declare to be
without form, taking on thee a form and entering into this world, searchest
for those who rejoice in love, and, having tried their hearts, conferrest hap-
piness upon them: where, O where, are they who know the greatness of those
who feel divine love in its purity?*

THE EMINENT NATURE OF THE LOVERS (OF GOD).

To wear tangled hair, to poll, or shave the head, to be clothed in garments dyed yellow or colored by ochre, to abstain from flesh-meats, to observe fasts and vigils, to swallow only the wind or dry leaves from the earth, to sleep on the bare ground or on stones; these painful inflictions appertain to those who have not attained to the true love of him, who is the manifestation of love.



They who conceal nothing they do, who do nothing that ought to be concealed, who when the universe is shaken are unmoved, who speak nothing but truth, who open not their eyes to the faults of others but to consume them to ashes, who are ignorant of deceit, who have no thoughts, either of friend or foe, but such as proceed from benevolence, may truly be said to be adorned by the love they bear to his feet, who is the manifestation of goodness.

NOTE. The different religionists of India are described in the last verse but one: tangled hair and garments colored by ochre are worn by the devotees of Siva, the saints of the Jainas polled their hair, which in their images, therefore, appears as if curled like the Negro's, and the priests of the Bauddhas are clothed in yellow vestments, while all abstain from meats, observe fasts and vigils, and practise other austerities.

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CHAP. IX.

விருந்தோம்பல

On Hospitality.

This title, like most terms conveying an abstract idea in Tamil, is a compound, being formed from விருந் து *a guest* and ஒம்பல் *to cherish*.



I.

இருநதோமபியிலவாழவதெலலாம
விருநதோமபிவேளாணமைசெய்தறபொருட்டு
(க)

To honor guests with hospitable rite,
Domestic life and all its various joys
To man was given.

“ To honour guests &c”--Hospitality, the chief duty of the domestic order, includes both the *reception of the stranger guest*, *Atreya*, which, as already stated, is a religious rite, and the entertainment of ordinary guests, friends, relations, or neighbours. The simplicity of ancient manners, while it made private hospitality necessary for the support of the pilgrim or traveller, rendered the entertainment of them neither inconvenient, or dangerous. It was formerly the custom, therefore, in India, as in other parts of Asia, to solicit the casual passenger to partake of the family meal, and in places, remote from great towns, where the manners of primitive times in some degree yet prevail, instances of this practice occasionally occur at the present day. Generally, however, the private entertainment of strangers, becoming by degrees incompatible with modern manners, and with the mixture of the several classes of society which has latterly taken place, has been superseded by the public establishments provided for their support, which, under the denomination of *Shivadi* (from *sa* food and *śi* foundation) in Tamil and of *Sattram* (from the root *sad sit, rest*) in Sanscrit, abound in southern India. Originally these edifices, as is the case in many instances at present, it is pro-

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bable were always attached to the dwelling of the founders, from which in the course of time it was found convenient to separate them.

These establishments, as their Tamil appellation implies, differ from the inns and caravanseries, common in other countries of Asia, by invariably providing at their origin for the daily supply of food to strangers, more particularly to Bráhmans, Pandárams, or Pilgrims, and the maintenance of a certain number of fixed residents, usually Bráhmans. Sometimes, also, schools for teaching the Véda, or the languages are attached to them. These endowments, it must, however, be observed, not infrequently cease with the life of the founder and the building only remains for the accommodation of passengers.

Besides these public charities, the rite of hospitality, as a religious observance, is considered as fulfilled by occasional feasts given either to Bráhmans, or other religious persons, according to the sect of the party. Such entertainment, though not conforming to the letter of the law, which applies only to the occasional sojourner, nor maintaining the purity of ancient manners, are deemed, nevertheless, highly meritorious in the giver; his intention, not the regularity of the act, being chiefly regarded. With respect to the partaker, however, they are more or less derogatory, according to the degree of avidity with which they are sought; for it is declared that the Bráhman-parasite, who, under the pretence of superior merit, or of the sanctity of his tribe, seeketh to participate in the food of others, is on an equality with the *foul-feeding demon* called *Vántási*, வாந்தாஸி.

The private entertainments of the Hindus are almost invariably connected with some solemnity, or with some circumstance the memory of which it is wished to retain, such as marriages, the commemorative ceremonies to ancestors, appointments to public stations, or the readmission of a disqualified persons, after the performances of the proper Práyaschittam, or expiation, to full communion with his caste. In the latter case an entertainment, always given by the offender, is imperatively necessary: as the act of eating with him is the sign of the entire remission of his offence, and of his complete reconciliation with his fellows. The following instance may perhaps, not in appropriately, illustrate this, though, as relating to manners rather than sentiments or opinions, it is somewhat foreign to the intention of this work.—The mother of a female child of the Bráhman caste, who had been finally degraded for some crime, was inadvertently permitted by the family to retain and nourish her daughter for some time after her excommunication. This circumstance was, at first, overlooked, and in due time the girl was married to a respectable Bráhman, whose friends, coming at length to a knowledge of this blemish in the education of his wife, were urgent with him to put her away. As the young man was not willing to consent to this, an assembly of Sástris, learned in

laws, usages, and ceremonial rites (யஜிஜிாஅாஜிஜிாஊா) was convened, from whom a favorable decision was obtained and a mild expiation prescribed. At an entertainment given in consequence, to which most of the Bráhmans of the place, who subscribed to the legality of the proceedings, for some doubted, were invited, the female, restored to all her social and conjugal rights, was appointed to serve the water which is sipped from the palms of the hands while reciting a prayer, both before and after meals (சுபெரிஸீசெ), the salt, and the pickles, of which all present partook.

இருநது *being settled*; இருததல, of which this is the ger. means not only *to be*, but *to be settled, established, resident*, as வீரசேர் முவகரதகிவிருககினதேறன *I reside in the Agaram of Vira stúzhen*.—ஓமபி *protecting*; the ger. of ஓமபல.—இலவாமுதது *that which belongs to domestic life*; a compound of இவ *a house, domesticity*, and வாமுதது the pron. part. neu. of the fu. of வாமுதல *to live, flourish*.—எலவிரம *all*.—விருநது *guests*.—ஓமபி *cherishing*.—சேயளாணமை *liberality*.—செயதல *the doing*.—பொருடடு *is the cause*. In construing this couplet, the whole of the second verse to செயதல inclusive must be considered as the nom. to the sub. v. understood; பொருடடு, as governed by this verb, and as governing the last term of the first verse, எலவிரம, in the gen. .

II.

அ/

கன்மரநதுசெயயாளுறையு

முகன்மரநதுநலவிருநதோமபுவானில

(சு)

He who with smiles receives a virtuous guest,
Shall see Prosperity, with joyful mind,
Make his abode her home.

“ Prosperity ”—The phrase corresponding with this word in the original, முகன்மரநதுசெய்யாள she who causes the mind to rejoice, is a periphrasis for Tiru or Sri, the same as Lacshmi (which word is pronounced *Lucky* in some of the Pracrits) the consort of Vishnu, the Goddess of good fortune, invoked as the bestower of wealth, honor, felicity, and all good gifts. Arising in full maturity from the ocean, and being the personification of beauty, grace, and

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elegance and the dispenser of pleasure, she
Venus, and like her is revered as the mother of
resembles, also, the Uranian
nature, the primeval genitrix
of all existent things.

அகன, the same as அகம், the mind.—அமரத்து *delighting*; from அமரதல் *to become quiet, be pacified*.—செய்யான *The Goddess of prosperity, a name of Lacshmi*; it is formed by the fem. affix ஆள் from செய், convertibly by special rule to செய், meaning primarily *red*, secondarily *elegant, beautiful*.—உறையும் *will frequent, dwell in*; the 3rd pers. su. of உறைதல் *to crowd together*, governed by the preceding term.—முகன, for முகம், *the face, the countenance*; this term, originally சூலம், affords an instance of a Sanscrit derivative, of which few occur in this work.—நல் the root used adjectively for நல்ல *good, worthy*.—விருந்து *a guest*.—நமபுவான *of him who cherishes*; the pron. part. su. mas. sing. of நம்பல்.—இல் *the house*; the nom. for the acc. governed by உறையும்.

III.

செலவிருந்தோம்பிவருவிருந்தபாரத்திருப்பான
 நலவிருந்துவானத்தவராகு (சு)

He who, while one rejoiceth in his cheer,
 Awaits with anxious mind a coming guest,
 Will be a welcome guest to gods.

“Will be a welcome guest to gods”—Among the ancient Europeans the rites of hospitality were regarded as under the immediate protection of the Gods, of Jupiter especially, thence called the *Hospitable* (*Hépios*), and the people were taught to believe that the deities resorted to the earth for the purpose of trying the disposition of mankind and were often entertained under the guise of strangers. Ovid relates the story of the metamorphosis of an extensive country into a lake in consequence of the inhabitants of a thousand houses having refused to receive Jupiter and Mercury, who applied for shelter in a human form. A fable, similar in substance and intent, is told by the Hindu Mythologists of *Anna-pūrṇā*, Parvati in the character of the Goddess of abundance (whom the Romans it is worthy of notice worshipped under a similar title corrupting *pūrṇā* into *perenna*), who was thus driven from the

doors of the parsimonious inhabitants of Cási, when she sought their hospitali- ty in a similar disguise. Other fables of the same kind, exist, from which that contained in the following extract is selected by the author of the Magà-nidi Sulàman'i for the illustration of this Couplet.

வெண்பா

தேசபுகழ்மாறன் றெறித்த முவரியமுதிட
புசனூடன போநதானிரவகேசா பேசுவகாற
செல்விருந.தோமபிவருவிருந துபாரதிநுபபான
நலவிருந துவான ததவரககு

உதாரணம்

வந்தவிருநதுககன மிடடுவருவிருநதுக்குவழ் பாரததிருககி ற சமுசாரி
தேவரகளுககுமேன மையரகியயி்ருந தினனாவனென யூகுறளி்லே தருவன
மபற நிஞா தறகுதாரணம் - இவரியானகுடிமாறனெககா ல்முமவந்தயிரு
நதுகளுககன மிடடுககோண்டு வருநாவிற பர்மேசுவர்ன சோதவனயினு
லையதிசு தரித்திராமா யி றறநதசசமயத்தி லரததாராதவிரியின மமையின்
வணகதுகோண்டசுவர்னசவகமருபமாயவநதனனய கெட்டாரபபோதொ
ன யுமுதவியி லலாததினலநமழையி லுமிருடடி லுமபோயன றுவினாத
தநெல்வினா முவரியையவாரிககோண்டு வநதுதனமவரியானகையி றகொடுத
ததைசசமமககவி றவி லலாததினலவீ டடையபிடுவகியநதவி றகினுலனனகு
சமைததுசசவகமரககு துதுபடைககசசவகமருபமாயமு தகருவநத வீசுவர்
சநதோஷி ததுரிடபவாகனூடராயககாடசிககொடுததிவரியானகுடிமா ற
வணககுடுமயத்ததுடனெககி லாசததுக கழைததுககோண்டுபோராராதலா
ற பரிததுவருகி ற வரகளுககனனய கொடுககி ற சமுசாரிகளதேவரகளுககு
மே லானவிருநதுராயமோடசமடைவர.

The glorious and renowned Māren having prepared food for Siven from the sprouted corn sown in the fields, went with the God to heaven O Irangésara! thus he, who, while discoursing with and SERVING A GUEST JUST ARRIVED, EXPECTS ANXIOUSLY A COMING GUEST, WILL BE A WELCOME GUEST TO THE GODS.

EXAMPLE.

In this couplet HE has vouchsafed to declare that the house-holder, who, while serving a guest just arrived with food, looks towards the road in expectation of a guest about to come, will be welcomed as a most distinguished guest by the Gods. Of this take the following example. After Māren of Heiyāncud'i had for a long time been in the habit of supplying all who came to him as guests with food, the Most High, for the purpose of trying him, permitted him to fall into extreme poverty. At this time I swaren came in the middle of the night und drenched with rain in the form of a Jangamer

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(a religious person of the Saiva sect) and requested food. As he was then destitute of all other means of affording the assistance sought, he went out, in the midst of darkness and rain, and plucking a quantity of sprouting rice-seed, which had been newly sown, he returned and delivered it to his wife and, having no firewood to dress it, pulled down a part of his house for that purpose, and placed the rice thus prepared before the Jangamer. The God, who had requested food in this shape, greatly pleased at this action resumed his proper form, appearing as the bull-borne Deity, and carried Māren of Heiyāncud'i with all his family to Cayidsam (the heaven of Siva). Therefore, those house-holders who liberally supply food to those who come hungry to them, will become the illustrious guests of Gods and attain to eternal bliss.

செல் *who has come*; this is an instance of the காலிகாரதபெயரசெ
 சமவிவரத்தொகை (see the நனநூல் Chap. II, செவ்விகாரம், Sect. 3,
 பொதுவியல்), the root செல் being used in the sense of சென்ற the past
 part. of செல்லல் *to move, go, secondarily to reach, or arrive at.*—விருந்து
a guest.—ஓம்பி *cherishing.*—வரு *who is about to come*; the construction
 is the same as that of the first term, but செல் has a past and வரு a fu-
 ture meaning.—விருந்து *a guest.*—பாரததிருப்பாவ *he who continues*
expecting; a compound of பாரத்து the ger. of பாரதல் *to see, look,*
look for, and திருப்பாவ the indef. pron. part. sing. of the future of
 திருத்தல் in a frequentative sense.—கல் *good, acceptable.*—விருந்து *a*
guest.—வானத்தவர்க்கு *to those who inhabit heaven*; a conj. appel.
 from on வானத்து the obl. of வானம் *heaven.*

IV.

மேர்ப்பககுழையுமனிச்சமுக்கந்திரிந்து

நோக்கககுழையுமவிருந்து (உ)

As that sweet flower which droops its head and dies,
 When once its fragrant odor is inhaled,
 From an averted face so shrinks the guest.

"As that sweet flower"—The *Anicham*, the flower here meant, is said to
 be of so delicate a nature, that being once smelled without being touched, it
 immediately withers and falls from its stalk:—வாடாதவனிச்சப்பூவினுமனி
 குநினரமேலியொண்பதாம் it is here said that guests are even more de-
 licate than the unwithered *Anicha* flower, are Parimèl-azhager's words in
 explaining this allusion, and a very delicate flower of this name may exist, or

meant, but it is more probably a
 mere creation of the poets,

மோபப *being smelled*; the inf. used as the ger. of the pres. tense.—
 குழையும *which fades*; the fu. part. of குழைதல் *to fade*.—அனிசம
the Anicham flower; the nom. governed by the sub. v. understood.—
 முகம *the face*.—கிர்நது *when averted*; the ger. from கிர்ந்தல் *to turn,*
turn away.—நோக்க *beholding*; the same as the first term.—குழையும
who is dismayed.—விருநது *the guest*; the nom. governing the subs. v.
 understood. The construction, which in English must commence with
 the last term, is—*The guest, who is dismayed on beholding an averted*
face, is an Anicham flower which fades when smelled.

ILLUSTRATIONS.

ABSTINENCE.

உணர்நுணர்நொன்றெய்யுடடாதாரதமமவணியில
 உணராமகொழுபெறும

The abstinence of those, who refrain from eating in the houses of the inhospitable who intreat them not kindly to take food will be rewarded ten-million fold.

CAUSATION.

தேவரதென்புலத்தோர துறநதவரககனிதத்சேடநவ்விரதினுமினிதாம
 யாவரோயெனி னுமதிசுபரி நகதோரிமையவீ வகிவரககன நிக
 கூவலபேர்வாழநதபாழவயிற் றவிறகொடடுதறகமைததெவனசோறு
 நாவுறறுமுவாமென்மறையவின் ததுவின் றிடுமென்பரநனகுணரநதோர
 விருநதினாகுவொருவனவநதெகிரினவியத்தன்னமொழியினி துரைததல
 திருநதுநோக்கலவருகணலரைததெழுதனமுன மகிழவனசெபபல
 பெருநதுமற நவனறனருகுறவிருத்தலபொமென்ற யினசெவ்வயரநல
 பரிந துநன முகமனவழககலிவவொன்பாடு முககமுமவழி படுபண்பெ

The remains of food offered to the gods, to ancestors and to holy-men, is as sweet as ambrosia; but, besides that which may thus be given to guests, whoever they may be, to departed souls and to deities, every grain of white rice prepared only for the wasteful stomach, profound as it well, is a worm on the tongue: this the excellent Sages say is declared by all the scriptures.

When one as a guest seeketh hospitality, to pay him due respect, to address him in courteous and pleasing language, to receive him cheerfully, to intreat him to advance, to rise on his approach, to entertain him with exhilarating discourse, to attend assiduously by his side, to accompany him for a space when he departs, and to treat him with all civility and kindness during his stay; the observance of these nine rules shew an urbane disposition.

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BA'RADAM,

பொல்லாதனவாமபலபலதனமைகளைப்பாக்கிடுவத
 நல்லாறெனவேபுகலுவதேறபதுநனமையாமாற
 சொல்லாயதனிவ்தியரதுயதகிடததாயமையோடும
 இவ்வாறுடையேனமுதளித்தாறதுதலைற்றமாடும

ஆசிரமங்களினமேமபடுதனமையுமரியதானம
 பேசியதனமையினமுகியமுமபலபெறறிசயலலாம
 லைசயினுல்லிநுநதோமபுதலாம்தறகொவவுறூதாற
 காசினிமேறபல்கோடியறவகளுவகாண்டிசயனறூன

To eschew every thing which has a tendency to evil and to adhere to the right path, as declared in the scriptures, this is virtue; but superior to all that is therein declared is the due and entertainment of guests, with purity of mind, by the householder.

Hospitality is superior to every other quality pertaining to the four orders, to the same obtained by the most courteous liberality, and to every species of renown:—" Behold," said he (Siven) " of all possible virtue on earth none is equal to this,"

PERUNDE'VANAR BARADAM,

வருந் தியொருவனபானமறநெருபனவதாற
 பொருநதீயகமலிரநதுபொறந்விருநதேறதுத
 தன்.வினநன் தா னுதவா னுகிலவற
 கின்னொருநதேயிடம

மலிரநதமகத்தா னும தூவுராயா னு
 நலிரநத தடுவரகணலொரபுலநதருநத
 இனனொருகதாணருளா கிறிமபெருளண
 தனநுறபயனுவுடொநாண

When one cometh in distress to another, if he relieve him not cheerfully and respectfully as his guest, and assist him not according to his means, hell will be his certain abode.

The worthy confer benefits, with a face smiling like the opening flower and with sweet and pleasing words; but if wealth be given with a lowering and unpleasant countenance and without benevolent feelings, how can it profit the giver?

Note. This work, which is written in the species of verse called வெண்பா, is distinct from the one previously quoted, which is composed in quatrains of various measures called விருத்தம்; It is attributed to one of the Sangattar, or Members of the ancient University of Madurai, and, with the exception of about a quarter part, is now lost.

RA'MA'YANAM.

ஆறுதன் னூடனவருமருசொனமாதரை
 யுறுகொண்டலிககததன னாயிரகொண்டேகிடுண
 சோறுதன்னயலுனொரபுககததுயததுனோன

May that station in Hell be mine which is merited by the cravens who abandon to distress and affliction women, of delightful converse, the companions of their way, or by the gluttons who eat by themselves while others hunger around them.

NOTE. Baraden the second son of Dasaraden imprecates this severe retribution on himself to satisfy Causali, that he was not privy to the practices of his mother Caicali against her son Rānen.

TANDELEIYAR'SADAGAM.

திருவிருநகருக ண்டவியாரவளநாட்டி விவசாய முகங்கைசெய்தி ததுநட்டுலொர
ஒருவிருநதாதி துமின நியுண்டபகற்பகலாமேவறுந டுசயவந்த
பெருவிருந தகருபசாரருசெய்த னுபயி யின னுமெவகேபெரியோனான து
வருவிருநதோடுண்பதலொ விவிருந திலா து னுருசோ துமருந துதானே

The worthy house-holders, who dwell in the country blessed by the sacred Tandeleyār (a title of Siven) consider the day in which they have no guest as no day: after having treated honorably and dismissed the respectable guest, who has visited them as a friend, they enquire anxiously for virtuous men to partake of their hospitality, for the food taken when no guest is present is poison.

TIRUVIL'EIYAD'EL.

அருந தினரருந திசு சுவல்வருந துதின ருருமாங்கே
விருந தினிதருந தாநிற்பவினன முதடடுபயின னும
விருந தினரவரவுகோகதிவித தெலாமவயிவினி
வருந தினிண டேகருமேரோருழவரபோலிவாடி நிறபர

After those who have eaten have departed and while their actual guests are eating pleasant meats, the truly hospitable again prepare food and stand looking for the coming of other guests, as the owner of one only plough, who hath sowed in his field all the seed he possesseth, standeth with a pale face looking anxiously to the sky for rain.

ĀRĀNERĪCHA'RAM.

அடடுண டுவாழ்வாரகே திசுகெளருருந றும
அடடுண னுமாடநியுடையவா அடடுண டு
வாழ்வாரகருவாழ்வார தி திகென னுரைததல
வீழ்வாரகருவீழ்வார திவன

Those who do not prepare food for themselves (religious persons) ought to be received as guests by the house-holders who do; when house-holders receive other house-holders it may be said to resemble the falling assisting the falling.

NANNERI.

நலலொரவாவான் கைமுகவகொண்டபுநீடு
அலலொரவாவால்முங்குபவலலொர
இருநதுதனிர்காட்டிததென்றவாததேதமா

வருநதுகுசுழலகாலவர்

The worthy shew by their smiling countenances their delight when visited by the good, but they are grieved by the presence of evil-doers; thus the Mango tree puts forth its buds when the south wind blows, but is vexed by the whirl-wind.

BLADI.

இனசொலினமாடசிடீடீடீனிதூணயாரயாரகரும
வனசொறகநிநதுவகுப்பானெனமெனசொன
முருநதேயக்குமுடபோதேயிநநிறியநாரம
விருநதேதமபாரவினனாரவினார

He, who, avoiding offensive speech, receiveth all with courtesy and supplieth them with lodging and pleasant food, O thou of soft speech, whose teeth are even as quills and pointed as thorns! will receive the inmates of the sky as his delighted guests.

PACHA-MOZHI.

நல்கூரநதவர்குநனிபெரியராயினார
செவ்விருநநாகிசெவ்வேண்டாடுயாலவர்
நிறநதவாசெய்யுமவருததவகுருவி
குறவகறுப்பசசோருங்குயர்

The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels gush out.

ACHARA-COVEL.

முறுவலினிதூணகாணீரமவிண்பாய
கிடககையோடவலைநதுமென்பதவிசெசனாராக

கூடுகூடுசெய்யுளுநெய்ப்பு

There are five kinds of civility, which, besides furnishing them with food, it is said should be offered to those who sojourn in thy house; namely, a smiling and courteous address, water for the feet, a stool, a mat, and a place for repose.

GOVINDA-SADAGAM.

சூழா தவனடின ருசனபகப்பழைத்தெதாடர துவெறும
 பரநானந்தத்தெருகினி நபுயணமபந நிப்புல்லுந
 தாழாதநடயி னுறவுகொண்டாடத்தககாமவினயி ந
 கூடாதினிய்விதேயசுகநான நநகோவிநதனே

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As the various kinds of bees neither touch, nor fly around the highly perfumed flower of the Chan bagam, but, attracted by the scent of an humble weed in a deserted village, alight upon it; so, O Govinden, who art without beginning and without end! if a little porridge only be taken in the house of the worthy, who receive those connected in affection with them with undiminished friendship, it affordeth pleasure.

NOTE. The "humble weed" of the translation is the shrub called சருககு; it is a mean plant growing commonly among ruins and is thence used as the emblem of poverty. Criminals, when carried to execution, wore, as a mark of ignominy, a garland of its flowers.

NI DI VEN BA.

தேன்புவித்தகாதெயவமவிருந்தொககடுவென னு:வ
 னினபு நத்தாலுண்டலிவிதாமே - அனபி நடு
 தகையராயன நித்தனித துண்ணருவி காமின
 கோகருகதடுவெனடுருநி

Sweet is his food to him who has satisfied the Manes, the Deity, his guest, and his relations; of him who void of affectionate feelings eateth by himself unaccompanied by worthy guests, the stork swallowing fish is a type.

அடடுரீருவிக்குன்றத்தலில்துவயிரநதோனரு
 குட்டரீருகுளத்தினலிலொறகுபபைமறகுவிபூவா
 விடடுரீருவினலிகடுணயினவிழுத்தகையவர்களலொற
 பட்டதுபகுத்தண்பாரிப்பாரமிசையில்குடியனறே

மாசித்திங்கணமாசினினனததுனிமுலின
 உளசித்தனமமுசியவாடைபுடையாகப
 பெசுபபாவாயிசுசையெனகையகடுநதிக
 உள்குடைநிறபரகோடுததுண்டறியாதார

It is in the mountains, which abound in contending streams and there only that the diamond is poured; the water lily flowers only in the pool of deep waters and not on the dung-hill; hear, ye who have enquired, what I declare; they only are eminently worthy on the earth who eat after having distributed food to others.

They who give not food before they eat shall hereafter stand shrinking with fear, holding in their hands a potsherd, and entreating charity, while in the cold month of Masi they are clothed in a garment, formed of dirty rags, sewed together by thorns instead of needles.

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ARA NERI DIPAM.

உருளாதவிமுநிதியுமொன்பதிறகுநதவலிவரு
 யிருளாதபெருங்குலத்தகுகிற்றவருயத்தோனறுதலுந
 தெருளாதகவிறுரநதுநெசுமீககாறுதலும
 பெருளாகவிருநதினகாபபோறறியவனபயனாகும

வளவந்தளாயவழுவூதலும்வகையதறயிற் பெருகுசெய்வ
 மெளளறபாடினமையுநீனியனவேதுகரவதுவந
 தளவாதவிமுநீதியததவநிபபட்டநீனதுதலும்
 வினளவதுவிருநதினரைக்கடுவாமபுமபயனனதேற

வளமையிற்சிறுகுடியிற்பிறத்தலும்வருநியுன
 டிளமைக்கணூலினநியிரநதுண்டெயததுழிவது
 முளவெனறபாருளுகடுகடுகாரீததேயோடுதலுய
 குளடுகணுமவிருநதினருகூட்டியுணரூபயனடும

வெறுமவழிநிற்த்தலும்வெண்டியதாமபெருகமயுரு
 சிறுமவனயிற்சிறுநெடுக்கசெய்தொழிற்றநிருப்பதுவு
 மதுநொழிலுமினருகியவமநதெயததுழிவது
 முறுதியெயவுதுவிருநதையேரமபாதபயனனதேற

To attain to the station (of Indren) the lord of the nine sources of immu-
 table wealth, to be born a prince in an illustrious and exalted family, to be
 mounted on a well-trained Elephant, and to be raised to great glory by
 the voice of fame, are the high rewards of the munificent reception of guests.

The means of acting with liberality; to enjoy without deficiency and in
 the highest degree unbounded prosperity; to eat delicious meats and to
 attain to the diadem of the lord of pre-eminent and exhaustless wealth; these
 are the rewards for receiving guests with assiduous hospitality.

To be born in a mean and powerless family; to become emaciated by
 want and hardship at the tenderest age; to live in wretchedness by beg-
 ging alms in the meanest manner; this is the retribution to those who eat
 without bestowing on guests even common herbs.

To be born in the house of poverty; to want even the necessaries of life;
 to live without employment in a small hut, infested by white ants; to wan-
 der idly about attached to neither of the six occupations; this is their retri-
 bution who deem not the hospitable reception of guests the chief duty of life.

NOTE. The nine sources of wealth possessed by the King of heaven are five species
 of omniferent trees; namely, மந்தாரம் Mandāram சந்தானம் Sandānam அரிசை
 நதனம் Harischandanam பாரிசாதம் Pārjātam and கற்பகம், Carpacam; the
 Cow, காமதேனு Camadhēnu, the conch சங்கதிதி Sancaridhi and the flower
 பதமதிதி Padmanidhi.

இனியவைகூறல் On

Courtesy.

This title is composed of இனியவை the plural of இனிது *that which is sweet or pleasant* and கூறல் *to speak*, and might therefore be rendered more strictly, *On affability.*



I.

இனசொல்லீரமவளாடுபபடிநில்வாளு

செம்பொருளகண்டாரவாய்ச்சொல (க)

Fair are the words of those, but void of guile,
Who know that sterner virtue should be joined,
To mild affection.

“ Fair are the words of those” &c.—From the *first virtue* of domestic life, which consists in cherishing the social affections, and is usually expressed in our language by the comprehensive phrase *good nature*, that which may be called either affability, courtesy, civility, urbanity, or politeness proceeds as an effect from it's generating cause, and is essentially necessary to the right discharge of the *first duty* inculcated by the Indian moralist in the preceding Chapter. For a cold observance of the forms of hospitality, without that kindness of manner and cheerfulness of temper, from which social intercourse derives all it's zest, is justly considered as destructive of it's most essential quality, and as depriving the act of it's beneficial effects on the relations of this life and the expectations of the next.

It is extraordinary that in so opulent a language as the Greek, no term should have been found to express this virtue. Aristotle, on whose authority this fact rests, describes it as the intermediate habit between flattery and moroseness, between that disposition which inclines the feeble minded in all cases to sacrifice their own opinions in deference to others, and that by which men are excited to contend for the mere sake of contention. In all modern languages

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the idea is conveyed by many synonymes of various derivation and shades of meaning; but in no case liable to be confounded with either of the extremes, servility or rudeness: five of them in frequent use in our own tongue, I have accumulated with ease in the preceding paragraph and might have added to the number. The Tamil, the genius of which is to hint rather than to define the signification of it's words, selects generally a single idea to indicate a class or series; and the author accordingly comprehends under a phrase, expressive of their principle characteristic, இசைச்சொல் or இவையடைதல் *pleasing speech* the several modifications of the primary notion conveyed by affability courtesy, and similar terms. The Sanscrit, the genius of which, on the contrary, is to assign distinct names to every possible operation of the mind, expresses the variations of the leading notion, by many correlative terms: thus श्री सुखप्रदा

இன *sweet, pleasant*, the root used adjectively for சொல் the words.—ஆல் an expletive partiele.—ஈரம் *an affectionate temper*; this lit. signifies *coolness*, but all terms having this sense are by the Tamil writers used figuratively to express *amenity of disposition*, in contradistinction to வெமமை *heat* and similar terms which signify *severity, harshness*.—அவ்வூ, *united to*; a contraction from அளாவிய a part. from அளாவல் *to be united*.—படிமு, lit. *chaff*, here *deceit, fraud*.—இல் *without*; lit. *nonexistent things*, being the 3 pers. plu. neu. of the negative defective இல்.—ஆம், contracted from ஆரும், *which are*; the su. part. of ஆதல்.—செம்பொருள் *virtue*; the terms forming this compound are செம் *red, bright, beautiful*, and பொருள் *a thing, wealth*.—கண்டார் *of those who perceive*; the pron-part. masc. plu. of the past tense of காண்தல் *to see*, the nom. being used for the gen.—வாய் *of the mouth*; the nom. for the gen.—சொல் the words; the nom. governing the sub. v. understood which governs சொல் in the first line.



II.

அகன்மரந தீ தலீனனறே

முகன்மரநதின சொலனாகபபெறின (உ)

Though bounty may rejoice the heart, yet words,
Of courtesy, which dress the face in smiles,
Will more avail.

In so much as national courtesy is indicated by idiomatic expression, the Indian tongues exceed beyond comparison those of Europe in minuteness of distinction and strength of hyperbole. The inhabitants of Java, which island was at an early period colonized from Southern India, have it seems, created two separate dialects, one of which in common conversation is used by the superior and the other by the inferior; the Tamil does not go this length, the distinction being chiefly confined to the terminations of the verbs and pronouns. The highest expression of courteous adulation in the language is

தேவரீர, dévarîr, which is the Sanscrit term देवः Dévalgod conjugated in the second person plural, and literally signifies *ye Gods*; it is equivalent to your Majesty.—தாங்கனவரகன is scarcely inferior; it is composed of plurals of தான *himself, ipse*, and அவன *he, that man* and is equivalent to your highness. From these there are several descents through தாங்கன, *themselves, your excellency*, தீங்கன *your lordship*, தாம் *themselves, your honour* and நீர *you*, to the simple நீ *thou*. This honorific mode of speech, is common, also, to the first and third person; I do not know whether a Tamil prince ever indulged himself in the use of the term தேவரோம *we gods*, though the expression is grammatical; but தாங்கன for நான *I*, and அவரகன for அவன *he* are used to make superior distinction, while நாம் *we* and அவர் *they* are often presumptuously or courteously employed, when difference of rank is scarcely apparent. In direct addresses it is considered respectful to use the vocative of the title appropriated to the caste of the person spoken to, either in the singular or plural as செட்டி or செட்டியாரோ *O Merchant*, முதலி or முதலியாரோ *O Cultivator*. அயயா from அயயன் *father* is often prefixed, as கெருமய யாராசாவே *here Sir, O King!* and it is used commonly as the English *Sir!* to superiors and equals; when it is intended to express great inferiority or contempt, the words அடா *mas.* and அடி *fem.* or more correctly மடா *mas.* and மடி *fem.* are employed and are equivalent to *Sirrah! Hussy!—Slave! wretch!* To fail in the proper use of the honorific distinctions, when really due, is considered a sign either of clownish ignorance or of offensive ill-manners; the expression காடுமன துழியென தும் is nearly equivalent to the French *tutoyer*, to which we have no corresponding phrase in English, as at present the distinction does not exist in practice, though there was a period in our history when *to, thee and thou* a person unadvisedly was the certain forerunner of strife. It must be observed that, like the English, the Tamil always uses in addresses to the Deity the simple second person singular, and that in the high dialect, among the more ancient writers especially, but few instances occur of the licence I have noticed; one of these cited in the R. C. J. Béschi's grammar *De Elegantiori Linguae Tamulicæ Dialecto*, I shall here notice.

This instance occurs in one of the ancient works, the Chintāman'i, where the honorific is used to express the excess of joy with which the heart of a mother is overwhelmed, by the unexpected recovery of a long-lost and only son. The Queen Vijeivi, the mother of Sivagen, the hero of the poem, was forced to fly, while far gone with child of him, from the field of battle in which the king her husband, Satchanden, was slain by his rebellious minister, and was overtaken by the pains of labor in a burning ground. Here she was compelled to abandon her new born infant, who was found and brought up by a man of the Vaisya cast. The mother took refuge with a society of

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holy virgins (மாதவமகளீர women strictly

devoted, they are peculiar to the

Jaina sect) in the wilderness,

where she was discovered at length by her son, after he had arrived at a mature age and had acquired great renown by many

glorious achievements ; on this occasion

she thus addresses him.

வாடடி நநருருசி நனவனைவானமர்கததுநீ ததுக

காட்டக்ததுமமைநீ ததக்ய ததுயெற

காணவநதீர

சேடடி எம்பருதிமாரபிறவேகாமியீடு

You are come to see me, miserable woman, who forsook in the battle of swords the king mighty in arms and abandoned you also, in the field of the dead, O my lord Sivagen, whose breast equalith in beauty the newly risen sun, not without pain to your sect, tinted with the bright color of which the red Lotus hath deeply drunk. In this verse சுவரமீசு is the vocative of சுவரம் Lord conjugated as an appellative in the second person plural, in which form occur the verb வந்தீர் you have come and the pronoun உமையு you.



அகன the mind.—அமரசுது rejoicing; the ger. of அமரசுது to be in concord with, to calm.—எதவின than giving; the verbal in ல in the 5th or 2nd abl. case, here implying comparison.—கனதே is certainly more excellent; the particle ஶ gives this word an emphatic, and the preceding ablative in இல் a comparative meaning.—முகன the face.—அமரசுது rejoicing.—இன் pleasant.—சொல்லன a speaker; an appel. from சொல் speech.—ஆகு to become.—பெறின if he obtain; the subj. of பெறவு to get, obtain. The sentence, constituting the second verse of this couplet, governs as a nom. the subs. v. understood, by which the term ending the preceding verse, நனமு, is governed.

NOTE. The latin commentator though he has rendered the gerund அமரசுது in both places properly rejoicing, unaccountably reads both here and in the couplet ranked as second in the preceding chapter மரசுது and states it to be used for மலரசுது the ger. of மலரசுது to bloom, flower. I can find no authority whatever for this reading.

III.

புணியுடையனினசொல்லொதலொருவற

கணியலமறறுபபிற

(௫)

The grace
of fair humility, the grace

Of courteous words, do all far
more adorn

Than do all other ornament.

புணியு of humility.—உடையன the possessor.—இன் pleasant.—
சொல்லொ a speaker.—ஆதல the becoming; the verbal in régime
with the preceding noms. உடையன and சொல்லொ and governing the
subs. v. understood.—ஒருவற to any one; the dat. sing. of ஒருவன one
person, from ஒரு the radical form of ஒரு one: in the plu. this word
always has the meaning here given to the sing. namely, some out of a
number, any, and, with the determinative உம, all.—ஆணி is an orna-
ment: the nom. governed by the subs. v.—அல்ல are not; the 3rd pers.
neu. plu. of அல் it is not, governing the ac. plu. of ஆணி understood.—
மறறு an expletive.—பிற other things; the 3rd pers. neu. plu. of the
appel. பிறன்.

இனசொலீனிதீனறலகாணபாணெவனகொ
 லோ
 வனசொலவழங்குவது (க)

O, wherefore useth he discourteous words,

Who knows full well the sweets of courteous speech.

“The sweets of courteous speech”—The following illustration of this couplet is from a work called *Sivasiva Ven'ba*, (சிவசிவவேண்பா) resembling the *Magà-nidi Sú'áman'i* (see page 139), except that the examples, being in verse are dressed in more laconic and pithy terms, and that citations from the originals, whence they are borrowed, are added. The whole story of the attempt of Rávan'en, the giant king of Lanchà, to overturn by the force of his single arm the mountain Caílásam, which supports the heaven and throne of Siven, may be seen in the 6th Section, ராவணன்வரையெடுத்தபடலம், of the prose translation of the *Uttara Rámáyana'm* into Tamil by Chidambala Pandáram.

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SIVASIVA VEN'BA

வேண்பா

குன்றெடுத்ததானினசொறகொடுகருவணவாருதியைச

சென்றெடுத்தினபுறமுனசிவசிவாநன்றடுத்த

இனசொலீனிதீனறலகாணபாணெவனகொடுலே

வனசொலவழங்குவது - என்றகுறடகுணா

பிறாகூறியலினசொறறனகவினபமபயததவலியலுபவிததிறினறவ

என்று நகப்பிறரமாதடுவன செல்லவெசெல்லவ தென்ன பயன்கருதியெ
 னநவாறு.

இதற்குப்பிரமாணமீராமாயணவுதரகாண்டத்திலிராவணனாகியிராயந்
 தையெடுத்தவிடத்தில.

புதுமொழி

செருககிணைமலையெடுத்தவனமணிமுடிசிதற
 செருககிணைதுபொருதுபாதலத்தினினைடுநா
 ளிருகருகாலியிவிருகருகனுய்னசொலாவிதைடுகரு
 கருககிணைவனவேண்டியவரமெலாமுதவ

இராமாயணம்

சகட்டுருவியிறநிரிபிறப்பிசிவிப்பமுனிவுறறதபசி
 பகட்டிதுவெனககருதூககர்லரககடுரோபதிப்பிலவகாடுமன
 முகட்டுஎதுபடபகமவிலகருகயிலிககிரிமுரிப்பனெனவே
 துகட்டுகபடககடிதெடுததனனமிசசததவரதுணுகமுறடுவ



மறைததவரமதுகேமுமடககொடிநடுகமுமனத்தினிலையாப
 பிறைசசடைமுடிசகடவுளபொறிநிருவடிப்பெருவிராறறவியிடு
 னெதுகடுகனவசூதகிடவுநபொறைபதைப்பநுநாகிதைவருங்
 கதுததவுருவத்தினுமறககருமனததனவருவிககதறிண



அப்படியிருகருமவதரத்திராதர்வநதுசொன்னபிரகாரம்

அவவழியவனுமபாடவானமசிநுநதவினததுகொண்ட
 முவவகையிலகமானமுனறணகடுகாடியாண்டு
 மெவவகைப்படையுமவெவ்விமநதிரவாளுய்நதான
 பொயவகைகிருதனபெறதுவிடைகொண்டுபோகஆற்றண

STANZA.

The lister of the mountain (Ravan'en) by the use of pleasing words hav-
 ing entered the sea of divine favor, obtained happiness, O Siva! O Siva!
 HOW THEN IS IT THAT HE WHO FEELS THAT COURTEOUS SPEECH, when
 united with virtue, GIVETH PLEASURE CAN USE DISCOURTEOUS WORDS?

COMMENT ON THE COUPLET.

While a man enjoyeth the pleasure caused by courteous words used by others towards himself, what profit can he obtain by neglecting this feeling and using discourteous words towards others?

EXAMPLE.

The example for this couplet is from the last where Rávan'en lifts up the mountain Caitáyum.

book of the Irámáyán'am

ORIGINAL STANZA.

When with fury he lifted up the mountain, he (Siven) pressed him down and scattered around the fragments of his crown enchased with jewels; unable to endure this he sank to the infernal regions, but, when he had long remained there, he melted the heart of the God by the sweet and conciliatory strains of the Iruccu (Ric Védam) and obtained from him every boon he desired.

STANZAS FROM THE RÁMAYAN'AM.

When he who is not subject to mortal birth, which revolves like the wheel of a chariot (the divine bull of Siven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee, he resolved to break in pieces the mountain Cayileigiri, which prevented his chariot from ascending to it's top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on it's summit.

The god, who bears the new moon as the crown of his twisted hair, perceiving that the devotees were reeling in confusion, and that Párvati, that tender vine, trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament, Nārader came to him and according to his advice.

While he was thus singing (the Ric Védam), Aren delighted embraced him, bestowed upon him the dominion of the three worlds for thirty five million of years, and gave him the enchanted weapons by which every kind of foe may be overcome; the giant having received these favors was permitted to depart.

இன்கொல் by pleasant words.—இனிது the sweetness, pleasantness.—என்றல் that is caused.—காண்பான் he who sees.—ஏவன்கொல் wherefore; the first term is here used for ஏன why and the last may be accounted either an interrogative or expletive particle.—கன்கொல் hard words, the first term is used for வலிய strong, hard.—மழவகுவது are they used, or spoken; மழவகல் means both to practice and to speak.

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V.



னியவுளவாகவினனாகுமல

க

ன்ய'ருப்பககாயகவரநதறறு

(உ)

Discourteous speech

when courteous may be used,

Is like the sickly appetite,

which culls

Fruit immature, leaving the ripe untouched.

இனிய pleasant words; the latter term being understood; the 3rd pers. plu. of the appel root இன் sweet.—உன் things that are present; the same from the def. or appel. root உன் be.—ஆக when they become; the inf. of ஆகுதல். lit. construction—when sweet words have become things present.—இன அத unpleasant words; the 3rd pers. neu. neg. of இன்.—ஈ.றல் the speaking.—கனி ripe fruit.—இருப்ப when there is; the inf. of இருத்தல்.—காய unripe fruit.—கவரநத eating.—அறறு is like.

ILLUSTRATIONS:

NAEADI-NANURU.

பெறுவதொன நின நியுமபெறறுனே போலக
சுறுவுகொண்டேலாதாரமாடடுங்கறுவினாற
கோத்தனனாஈ.றியுகாயாககாறபெயதைக்கு
நாததுன் னுநலலசயணதது

கண மலிநன ஞடகணணின றெருவர

குண்டுயுடைய நற்கரிதாறகுணனடிகக
குறறமுழைநின் துகுறுகுநி நியவரக
கேறறுலியுனறதோநா

If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained any thing, bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.



O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who, standing in their presence, declare their faults for the purpose of destroying their reputation?

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RA'NA'YAN'AM.

புகையுடைததெனவினுண்டுபாங்கன றவகென துன னு
கையுடைததுலக நூலோரவிரயமுமவேண்டறபாறறே
பகையுடைசசினதையாசுமபய னு துமபணயி ந நீரா
நகையுடைமுகததையாச்சின னுரை நவி நிராவால்

Wheresoever smoke is there fire bursteth forth; know, also, that wheresoever the world is there is sin, and hence the assistance of the sacred writers is especially necessary; let thy conduct, therefore, towards those who are at enmity with thee be ever meritorious, shew to them a smiling countenance, and let thy tongue speak to them pleasant words.

BARADAN.

சுததெ னுங்குண குசாந நதவரககலாற

சுத்தவினசொல்லாநனூயமைகூட்டுமோ
 எத்தமவேறுகா
 வேறுசெய்கையே

*Have any
 நித்திறத்திரோகினசொல்லேறகூட்டுமோ
 but those who were truly virtuous ever been endowed with cour-
 tesy in it's purity? hath courteous speech ever belonged to those whose thoughts,
 whose words, and whose actions were at variance?*

NIDINERI VEL ACCAM.

கண்ணைக்கருமபாநகைமுகடுமநாணமல்லரா
 மினமொழியினவாயணமயேநீங்கனியாமவணமை
 பலமாநலவகநிந்தபண்புடையானதே
 சவியாதகற்பதரு

*A kind glance of the eye is the bud; a smiling face the opening flower;
 truth, graced by courteous words, the sweet fruit; and the generous are the
 immoveable and wealth giving tree, which produceth liberality with other
 great and various benefits.*

PAZHA-MOZHIL.

புனசொல்லுநனசொல்லுமபொயயினறுணரகிறபார
 வனசொல்லயழியரயவாழ்தலுமுண்டாடுமோ
 புனசொலிடரபடுபதல்லொருவகி
 யினசொலிடரபடுபதில

*When the nature of bad words and good words is truly considered, will
 those who use hard words ever be found to prosper? good words have never
 been the cause of sorrow, though bad words often have.*

E'LA DI.

எதைவாயானசெற்றமுனாயானநிலலா

ரியல்புரையானீன முரையானீசுவாரககு
 கூடுவதீவாவணகடுகாவவைடுபாறசெவவாயாய
 காடுவரவினடுரூர்நயநதி

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The inmates of the sky behold with delight, O thou whose roseate lips resemble the fruit of the Cōvei ! him, who according to his means, is liberal to those united to him in affection, and neither speaketh slanderous words, nor words of unpleasant tendency, nor angry words, nor malicious words.

NANN'ERI

இனசொலாவென்றியிரு

நீரவியனுகக

வனசொலாவென்றிமகிழாதேபொனசெ.

யநிரவுவெயாயபொங்காதழற்கதிராற்றண்ணென
 கதிராவாறபொங்குமகடவ

The world within the bounds of the ocean are delighted with pleasant words but never with those that give pain, O thou who resoundest with the noise of golden rings ! the sea is not raised by the burning rays of the appearance of the cool-beamed moon. sun, but by the

இனசொல்லாருகுகிளையெய்யலிபிலொ
 வனசொல்லாருகுகைமமனமெனசொலின்
 ஆயலிலாமாரருவவருள்அமனத்தான
 லீவிலொஊடாயலிடும

Amity proceeds from courteous speech, and enmity from the rude words of the worthless; by studiously employing soft words universal benevolence is produced, and the mind in which this benevolence exists will attain to endless bliss.

TAN DALEIYA'R-MA'LEI.

பொறகுடையுமபொறதுகிலுமபொறபணியுமகொடுப்பதெனனபொ
 ருளேரவெனறும்
 ஈறகமல்குமலரகதெயுபசாரம்சுகலினசொனடகதாலினறே
 கறகையுமொழிபாததண்டலிபாரவனநாடமுருகருமயினமேயகத
 சறகலாயினபகதவிவேடுகனமாரிபெயதுவிடுகதனமைதானே

Consider not the gift of a golden umbrella, or of clothes or jewelry ornamented with gold, as bestowing real wealth, unless the countenance bloom with pleasure like the fresh lotos, and civility and courtesy be maintained; then indeed it resembleth a shower of honey falling on a shed formed of sugar cane and filled with sugar, in the country blessed by thee O Tandaleiyar! who ever keepest by thy side the goddess whose speech would soften a rock of black stone.

ARANERI-DIPAM.

ஞ்ளையராயோதுதலுமோகினமைமறவாரமற
 றெளையராயகடுகடபதுவுகடுகடவறறையிற்றகருரைத்தசு
 கொளளறபாடுகடமையுவுகருசொலிலினமையுவு
 களளமைகனறினசொலிலககரத்தவரத்தம்பயனனறே

பணமவுமுறு தூயமையுடைமையுங்

கானில

நதோயவினமையுங்கணணிமைப்புவி ஓராசி

வானதத் துவசிராயமகீழந துவீ

ற றிருப்பதுவுந

தேனெனவின சொனமாநிசீ துவருக்கு

மபொழீவதமே

அருளுடைமையாலாகுமனாகருமகலாம
பொருளுடைமைபொயப்பா நியல்கிரபயிரிவினமை
தெருளுடைமேதெனெனவிடமுலவருகதினவனப்பு
மருளமரநதவின சொலவினமைபயனென்றறை

உாரே

உள

ருணரா தொ முகுதலுமுறு தூயமையி னமையு

மெள்ளறபாடிந் தொழீவசெய்துந்

குலிததுடடோனறுதலுங்

மெள்ளறபாடி.னமையுங்க

ருசசொறஊறுதலுந்

தள்ளரியவின சொலவிகு ததாங்கா தபயனை

To study with intelligence and without forgetting what he has learned ;
 to listen with
 a clear understanding to his teacher ; to
 obtain honor by teach-
 ing that which he has heard to others ; to
 speak no offensive words ; these
 are the fruits they will obtain in a future
 dress abstracted from all evil.

life who observed a courteous ad-

A form without defect, a mind of perfect purity, a foot which toucheth not the ground, an eye which winketh not, and a glorious and a triumphant station, equal to that of the heavenly thunderer, will be poured forth like a shower on those who have addicted themselves to pour forth courteous words flowing like honey even to persons of low estate.

Kindness towards all, attachment to princes, wealth, freedom from deception and from the interruption of friendship, intelligence, and strength, and beauty bright with the glorious rays of renown ; these the wise say will all be conferred hereafter by affability, which proceedeth from benevolence.

To act without due reflection ; to be void of true purity of mind ; to be employed in an infamous occupation ; to be born in a low cast ; to be without honor ; to speak that which should not be spoken ; this will be the retribution to those by whom courtesy is not maintained.

NOTE. This is a composition of the Jainers.—The works which have been or may be thus noticed are those which especially regard the tenets of this sect, and the

study of which therefore is confined to those belonging to it ; not those which, although written by them, as the Chintámaní, are known to the learned of all denominations.

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CHAP. XI.

செய்நனறியறிதல On gratitude.

This title is compounded of செய the root of செய்தல் to do, used as a past participle, நனறி from நல good, a benefit and அறிதல் to know, recognize.



I.

செய்யாமறசெய்தவுதவிககுவையகமும
வானகமுமாறறலரிது (க)

Though earth and heaven could in return be given,
A benefit received when none was due
They would not recompence.

“ Though earth and heaven” &c.—The virtues spring from virtues and are corroborated by the duties of life. Hence from a kind and affectionate disposition proceeds courtesy, and when the latter graces the substantial benefits of hospitality, gratitude must necessarily be produced. This is indeed only one source of this virtue, but in times of primeval simplicity it was that from which it most frequently proceeded, and the author has accordingly arranged his work in the order here indicated.

“ When none was due”—is expressed in the original by the negative participle of the verb to do, செய்யாமல் meaning *none having been done*; the act arising entirely from disinterested motives, no benefit having been previously conferred by the receiver. Parimél-azhager notices another reading of this verse—செய்யாமல் செய்தவுதவியென துபாடமோகிம நித துதவமா டடாதவிடத துசெய்தவுதவி யென துபாடபாருமுரை There are those who declare another reading of this verse, putting the negative verbal instead of the gerund in the first verse, and interpreting it to mean—*a benefit done when no return can be made to it*—he prefers, however, the gerund as the better reading which I have preserved.

The following extract from the Siva-Siva Venbâ contains the example adduced in that work in illustration of this Couplet.

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SIVA SIVA VENBÂ

பூடணம்போலவிடணனமேறபோன்வேலேற்றநன்றி
 தேடமுடியாதேசிவசியாநாமமுலெஞ்சு
 செய்யாமற்செய்தவுதவிகுதவையகமும
 வானகமுடாற்றலரிது - எண்ணகுறடகுரை

தனக்குமுன்னோருதவிசெய்யாதிருக்கவொருவன் பிறர்க்குச்செய்தவுத
 விக்ருமணனுல்குமவிண்ணுல்குமகமாராகக்கொடுத்தாவிடுமாதலரி
 தெனறவாறு. இதற்குப்பிரமணமிராமாயணத்தில் - இராவணசுவ
 னஸீபிடணமெல்லுப்பினவேல்குமரீபாஜில்குமணமாரபிலேற
 தவிடம்

புதுமொழி

அரக்கனேவியடுவலினவீடணனுயிரத்யா
 திரக்கமுற்றதைவிக்கருவனமாரபினிலேற்றான
 பாகுமுற்றறாரடைந்தவர்க்குறுதயார்போகத்
 தரக்கூணறியையாவடுபணவையிறுக்குப்பார

இராமாயணம்

முன்னொரொலாமபினனுறககாலினமுடுகி
 கினனிலயானதுவில்குவுணவணவுகாரேர
 மினனுமடுவலிலுவிண்ணவரணபுதைத்திரங்கப
 பெரளினமாரபிடையெற்றனமுதுகிடைப்போக



இளவல்கொடுக்கியையவிராகவருத்ததுகேற்ற
 வளவிதமடைந்தோரத்தாவகிமணனுயிரகொடுக்குமவணமை
 துளவியெருகலாயியனதுதினிசதாயென்ற
 லளவியதனதுசெய்தற்கடுப்பதேயாகுமனற

புறவெனறின்பொருடமுனயாகைப்புணனுறவரிந்தபுத்தே
 னறவனுமையவினவணகிரகிலைப்பானினற
 பிறவியியுபாபத்தெனபேரருளாளனொபார
 கறவையுபகனதுமொப்பாரதமகிடரகாணிவென்றன

STANZA.

No search can discover a greater act of kindness than that of him who
 received as an ornament into his own breast the spear flung at Vidan en O
 Siva! Sivd! for HEAVEN AND EARTH CANNOT BE COMPARED TO A
 BENEFIT CONFERRED, without expectation of reward, WHEN NO PREVIOUS
 BENEFIT HAS BEEN CONFERRED.

COMMENT.

If heaven and earth were given in exchange for a benefit which one has
 done to others, without any benefit having been previously conferred on him.

by them, they would not equal it. This is the meaning. There is an example of this in the *Rámáyán am* when *Leccuman'en* receives in his breast the spear sent by *Rávanéswaren* against (his brother) *Vibidán'en*.

ORIGINAL VERSE.

Leccuren, being touched by compassion, prevented the spear thrown by the Giant from destroying the life of *Vidán'en* and received it in his own breast; who can estimate the value of the benefit, when those who possess the power of protection ward off the afflictions which those under their safeguard would otherwise suffer?

RÁMÁYÁN'AM.

Swift as the wind he left those who were in front behind him and, saying "I will ward it from thee," while the gods beholding that spear of lightning covered their eyes from pity, he received the weapon in his golden breast, so that it passed out at his back.

Beholding his brother, "O Lord," said *Rámen*, the courage which gives up life to protect those who rely on them is a distinguishing trait of the *Rágava* race, O thou adorned by a garland of *Tulasi*! thou hast dared to do this, but, though it be an act worthy of thee, it is not peculiar to thee.

Even he, the divinely virtuous, who for the sake of a dove slashed his body until it became one wound, was not equal to thee; what other thing remains there then to be spoken of (in the way of comparison)? those who are justly called benevolent, when they behold the affliction of their friends, are like the cow and her calf.

The story alluded to in the last verse is told in various works and in various ways; one is of a King who, to protect a dove which took refuge in his bosom from the fury of a hawk, gave the latter the flesh of his own body as her ransom. *Párvati* was the dove and *Siva* was the hawk who had assumed these forms to try the nature of this Prince.

It is supposed to be referred to in the second verse of the preceding Chapter (not translated); which is—ஆன்பிவாரொலலாத் தமக்குரியரன்பு
 டையா டொன்பு முரியர் பிறர்க்கு Those void of affection belong wholly to
 themselves, but even the bones of the affectionate belong to others—and
 Vīramāmuni in the Tēmbāyani thus applies it, borrowing the introductory
 word from this couplet:

ஆன்புடைய டொன்பு மரிநத தலிபபாரதன னுயி ரோ
 டொன்புடைய டெயரெயலொ மீயந துண டெவன பானயா டொ
 ண்பந துண டெவன டெறவலுயிரககு டெவலுணவு மீடமுயி வண
 டெயந துண ததா னுணணிரந ததீயலொ டெவ நியா டொ

The affectionate will cut out their bones and bestow them on the objects of
 their affection; but who is he who hath given with his life, his bones and his

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whole body to be eaten? who but thou (O Christ!) who here beggedst food for
 thy subsistence, though thou nourishest all living with abundant food of every
 kind.

செய்யாமல் not having been done, i. e. any previous benefit; this
 term the neg. ger. of செயதல், is here used absolutely, உதவி being
 understood; the inf. of the affirmative verb is used with this meaning,
 which is the same as that of the ablative absolute of the Latin, but the
 neg. having no inf. the ger. is substituted for it.—செய்த which has
 been done; the past. part. of the same verb.—உதவிக்கு to a benefit:
 the dat. governed by அரிது.—கையகமும் of the earth; composed of
 கைய the earth and அகம் the interior, quasi all-within the earth, the
 whole earth.—வானகமும் and heaven; a compound, similar to the pre-
 ceding from வான heaven and அகம். These terms united by the
 particle உட repeated are joint noms. of the following verbal.—மாறுதல்
 the comparison; the verbal in டெ from the root மாறு change.—அரிது
 is impossible: 3d pers. sing. neu. from the root அரு difficult.

திவண் தகுவண் நன்றிசெய்மை

யவண் தகுவண் யாககொளவரபயனறெரிவார

Small as a grain of millet (சு)

Though it be, large as the towering palm

A benefit to grateful eyes appears.

“Small as a grain of millet” &c.—There is a verse in the *Naladinandru* nearly similar to this; it occurs in the Chapter *On meanness*, கீழமை, which the authors not improperly consider as one of the characteristic of ingratitude.

“Large as the towering palm a benefit to grateful eyes appears”—Certain European writers, careless in their censures and slightly acquainted with the construction of the Indian tongues, have chosen to say, and others, equally careless and more ignorant, have chosen to repeat, that the Hindus have not in their language any word corresponding with *gratitude*; the inference from which they intend should be that the *idea* is unknown among them. To this calumny let this chapter of Tiruvalluvar and the accompaniments to it be the answer, as in it the *idea* will be found to be expressed in many varying modes.

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The charge of misrepresentation it may be attempted, however, to rebut by asserting that the *idea* cannot be expressed by any one word, compounds being always used to convey it; this is true, and it is true, also, that it is the genius of the Tamil and other Indian languages so to express all abstract ideas, those even, in preference, for which they have simple terms. Thus in Tamil this *idea* is also expressed by the compound நன்றிமறவாமை, the

last member of which is the negative noun of action from மறத்தல் to forget, and ingratitude by the same in the affirmative, நன்றிமறத்தல்; so in Telugu పేలుమరు వనివాఁడు, of the same derivation, signifies a grateful man; in sanscrit मिश्रयति from the intensitive मिश्र and the root च्छ् exchange and ^{అను}ప్రత్యయము formed by the conjunction of the upasarga ప్రతి a gain with ప్రయోజనము a benefit, are terms differing in derivation from the preceding, but both meaning gratitude; while, of the compounds కృతజ్ఞుఁడు from కృతం an act and జ్ఞుఁడు he who knows, recognizes, and కృతఁడు from the same and ఁ a slayer, murderer, the first signifies a grateful and the second are ungrateful man.

இவ்வயவனைத்தேயாயி னுஞ்செய்தனை யுண்டாற
பவ்வயவனைத்தாவுளருவாசான றேறாபவ்வயவனைத்
தென யுஞ்செயி னுமி லவகருவினை யுட
நன்றி வநன்ற நியாரமாட்டு

If the virtuous have received a favor as small as a grain of millet they will consider it as large as a palm-tree; but if a favor as large as a palm, O king of the Country washed by sparkling waves! be conferred on the ungrateful, it will produce no benefit.



இவ்வயவனை, a grain of millet.—இவ்வயவனை

quantity.—நன்றி a bene-
fit:—these three terms constitute a
compound, of which the interme-
diate member is united to the first by
உவமைதொகைத்தொடரொழி, a word

signifying similitude being suppressed, and with the last by

குணத்தொகைத்தொடரமொழி,

the termination or sign of the adjective

being suppressed: these being supplied the sentence stands thus—

திவிரையபடுபாலத்தூவிரைய

or தூவிரையானநன்றி.—செயினும் *although it*

be done; the subj. of செயதல் united with the

particle உம் and governed by the preceding

nom. —பவிரை *a palm or palmyra*

tree.—தூவிரை *quantity.*

The construction of these terms is the same

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which they rhyme.—ஆ abbreviation of ஆக *to be*: the inf. of ஆதல்.—

கொள்கா *they consider*; the 3d. person plu. masc. of கொள்ளுதல் *to*

take; எண்ணி the ger. of எண்ணல் *to think*

may be here supplied to complete the

meaning, which is equivalent

to the familiar English expressi-

on, *I take it to be so, or, I think so.*—பயன *fruit, profit.*—தெரிவார் *they who know*; the 3d. pers. plu. masc. of தெரிதல், governing the preceding nou. term in the nom. for the ac. or more appropriately, according to the expression of Tamil grammar, forming

with it the compound called

ஐவேற நுமைத்தொகை, the sign of the ac. case being suppressed.

NOTE. The construction assigned in the preceding couplet to செய்யாமல் and செய்த, and to செயின in this, gives them a passive sense, which the verbal forms denominated பெயரொச்சம and விவரையெச்சம by the Tamil grammarians, including parts. gers. and inf., must frequently take when rendered into English; but these terms are in truth under regimen with a nom. understood, which is the real agent of the act, and governs as actives, the term by which the subject is expressed and by which, as passives, they are apparently governed. In the first couplet the agent of the act to do is person, and the subject benefit; the nom. ஒருவன், therefore, should be understood both before செய்யாமல் and செய்த, and in the first line of this Couplet, which, when the whole elipsis is supplied should be written—*ஒருவன் நிவரையாற நுவிவரையெச்சம நிவரையெச்சம.*—In either case the nom. supplied gives an active meaning to the ger. part. and subj. they respectively govern, and obviates the anomaly of passive forms being derived from active verbs.—All forms liable to this apparent passive construction, of which the three already mentioned and the திகழ்காலத்தவிவரையெச்சம, or the inf. used absolutely and corresponding with the ablative case absolute in Latin, are in most frequent use, can take it only when the subject is expressed and the agent understood, or when both are understood. Thus; *பணங்கேட்டின்பின்னை* if money be asked, he will give it; *வேலைசெய்யாமற் பணங்கேட்டான* the business not having been done, I will not give the money; *செய்தவேலையி ன்ருது* this is the business which was done: *பணங்கேட்டகணிக் தான* the money being asked (*pecuniā requisitā*) he gave it. But when the agent only or both the agent and subject are expressed, they are actives constructively and naturally and ought always to be so construed, with, perhaps, the exception in some cases of the

the past part. Thus நீபணங்குட்பிளிவான if you ask money, he will give it :
 அவனவேலைசெய்யாமல்கிணை he departed without having done the work :
 அவனசெய்தவேலையிஃது this is the work he has done; காண்பணங்குட்கலை
 தான I having asked money, he gave it. The governing nominative being supplied in the
 latter examples demonstrates the real construction in the former, in which it is wanting.

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III.

உதவிவரைத்தன்றுதவி

யுதவிசெய்ப்படடாரசாலின

வரைத்து (௩)

The exalted mind no
 benefit esteems
 By mere return repaid,
 but by the scale

Of it's own greatness

measures each.

“ By the scale of it's own greatness.”—In the original the instrument is not mentioned, the literal sense of the words being,—*it has it's measure in the magnanimity of the receivers.*—In the Latin commentary this verse is thus explained—“ Sensus est, parvum etiam beneficium, si fiat maguo viro, ab hoc plurimi aestimari; maximum quoque beneficium, si fiat abjecto viro, ab hoc miinimi fieri; adeoque mensuram beneficii non esse sumendam a magnitudine vel parvitate favoris, sed a qualitate illius, cui facies.”—Here it is clear, from the person of the last verb, that the conferrer is considered as the measurer of the benefit according to his knowledge of the character of the receiver and his consequent expectation of return. Parimèl-Azhager's paraphrase does not sanction this meaning; his words are—கைமாளுன வுதவிகளாணத்தா னுமடொருளா னுயளாந்ததா னுமாகியமூவகையா னுமுன் செயதவுதவியளவிற்ற னன்றதவணகசெயவித்துகடு காண்டவா தமம மைதியள விற்றெனறவாறு—“ A benefit conferred, is not compensated merely by a return in any of the three modes, namely, by a favor of the same kind, by bestowing one's wealth, or one's time, but is commensurate with the magnanimity of him by whom it was received.”—The latter is the better and correcter explanation, as the former implies a selfish consideration, which contradicts the doctrine inculcated throughout this Chapter.—It is the receiver not the conferrer, that the author represents as measuring the benefits; the return to which, he says, will not be like for like, but in proportion to the liberality and greatness of mind possessed by him on whom it has been bestowed.



உதவி benefit.—வகா தது of the measure 3rd. per. neu. of வகா.—
 அன து. it is not. 3rd. per. neu. sing. of the root அல்.—உதவி nom.
 governing வகா தது.—உதவி compounded with செய்பபட்டார of
 those who received benefit plu. per. pro. of the verb செய்பபடுகிற து
 to be done.—சாலபிள gen. of சாலபு magnitude வகா தது of the mea-
 sure implied the measure of benefit.

IV.

கொன மனனவீனஞ்செய் ஐமவர்செய்த
வொன றநன றுளளககெடும.

(கூ)

To one small favor though
there may succeed.

Deadly offence; the
grateful from the mind will raise
For that all memory of
this.

கொன்று *killing*; the gerund of கொல்லுதல் to kill.—அன்ன *like*; a particle of similitude, properly the part. of the appel. root அன so. The construction is the same as கொண்டறது in Couplet II. Chap. III. See Note Page 62.—இனன *mischief, evil*, lit. *that which is unpleasant*; the pron. part. neg. of இன *sweet, pleasant*.—செயினும் *although there be done*: a subj. form of செயதல்.—அவர *they*; nom. plu. of the dem. pron. அவன்.—செய்த *done*; past. part of செயதல்.—ஒன்று *one*.—நன்று *benefit*.—உனை *when remembered*, the inf. of உனருதல் *to think, reflect, keep in mind*. This is really governed by the preceding term in the nom. but together they have the effect of the Latin abl. abs.—*beneficio in mente recordato*.—கொடும *will be annihilated*, i. e. the mischief subsequently done; the 3rd. pers. fu. of கொடுதல் *to become destroyed*; governed by இனன; both the nom. and the v. may be taken either in a singular or plural sense.

V.

எந்நன்றி கொன்றாக்குமுயவுண்டாமுயவில
வகிச
செய்நன்றி கொன்றடகறகு

(உ)

Though every virtue by his hand expire
Yet may he live; but by the stroke he dies
When murdered gratitude before him falls.

“Though every virtue” &c. Parimél-Azhager renders the words எந்நன்றியும் by பெரிய உறவுகள் *the great virtues* and adds this gloss—பெரிய உ

றகவிரிசிகைததலாவது - ஆனமுலியறுததலுமகளீரகருவைசிகைததலுமபாரபபாரததபுதலுமுதலியபாதகவகவிரிசசெயதல The distinction of the great virtues includes the commission of such heinous crimes as cutting off the dugs of a cow, the destruction of the fœtus by women, or the murder of Brahmans."—The meaning of the author is, that whatever other faults he may have committed, there is still hope that the backslider may be reclaimed, if grateful feelings shew that virtue is not entirely dead within him; but there is no hope when he crowns his other offences by the crime of ingratitude—Both the translation and explanation very inadequately convey the strength and vivid expression of the original.

எந்நன் நி every virtue; the interrogative particle எ being prefixed to this, and the conjunctive உம to the next term, a universality of meaning is given to both.—கொன்றாகும் to those who have slain—or obliterated; the past. pron. part. plu. of கொல்லுதல் in the dat. case.—உயவு life.—உண்டாம் may be; compounded of உண்டு the ger. of உடை there is and ஆம் the contracted 3rd. pers. neu. fu. of ஆதல்.—உயவு life.—இல்லை there is not.—செய்நன் நி benefits conferred.—கொன்ற who has slain. (i. e. effaced the remembrance of)—மகற்கு to the man.

ILLUSTRATIONS.

AUVEIYA'S ATTISHUD'A.

நன் நி மறவேல

FORGET NOT BENEFITS.

AUVEIYA'S.

ஒருநன் நி செயதாயினளதிலிவைததுப
 யிழைநாறுஞ்சான்றோர்பெரறுப்பரகயவர்க
 கொருநாறுநன் நி செயதொனறுத்தாகில
 ஒருநாறுநீதாயவிடும.

நன றியொருவறகுசெயதககாநநன றி
 யென நுதருஙுகொலெனனருவனடாம - வின நு
 தனராவிளகடுதருகுதா நுணடகீரை த
 தலெயாடுவதானதருதலால்.

The good keeping in mind one favor received will forgive a hundred offences.; but though a hundred favors be done to the bad they will, on receiving a single offence regard them all as offences.

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When thou bestowest a favor on another, be not solicitous about the time when it shall be returned ; for after a little while the young Cocoa will give undiminished from it's head the water-it drank while growing.

NA'LADI NANU'RU.

மலநகல்முளருகருறவனபய்நத
 விவிரதிலமுளருமுதவனசிறநதொருயர்
 செயதநன நுளருவாசானடுருரகயநதனவனத
 தானவைததெயுளனிவிடும

ஒருநன றிசெயதவர்க்கொன றியெழுநத
 யிழைநா நுஞ்சானடுருரபொருபபரகபவரக
 டிகாருநா நுநன றிசெயதொன நுதீதாயி
 டெருநா நுநதீதாயவிடும

The mountainer thinks of his mountains, the husband-man of the cultivable land, the produce of which he gathers; the wise think of the special benefits they have received from others, and the fool keeps himself only in his own mind.

For one good turn they have received from another, the wise will endure a hundred evils afterwards inflicted ; but if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evils.

RATNA SABA-PATI.

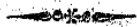
விகரத்தினமுன்ன னனுமாரசெயநன் நிகருவிஷி னுவுநதன்
 மகாகற்பகாலமவைத்தாரதியாதவரத்தனைடுற
 அகாதபயடுளுசமயம்பாரததுமுனயினென்னமறசெயத
 சகாயத்திவிரமறககொணளு திரத்தினசொபதியே

Did not Vishnu, grateful for the benefits received from Anumār, who supported him in his distress, endow him with life for the space of a Mugā-calpan? thus assistance opportunely afforded in the time of need, without consideration of what has preceded or what may follow, can never be forgotten, O Lord of the court shining with gems!

TAN DALEIVAR-SHATIGAM.

கூனசெய்தபிறையணியுந தண்டலியாரகருவனசெயதுகோடிக்கோடி
 யானசெய்தவிவையதற நினனமைசெயதாரகருபகாரமெனளுவிண்ணுடோ
 உளனசெய்தவுயிரளவிற்றவநதானநடநுதெறவுதவிசெயது
 வானசெய்தநன் நிகருவையகமென்செய்யுமதைமற்றநிடைதே

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துபயிட்டவரலிமவினைதி நிடுதவி னுமபெரிதாருநதோற்றமபேர்செ
 செபயிட்டநிலையளவுசெயதனை நிபலையளவாசிறநதுதோன் துங
 கொபயிட்டவுமைபாகரதண்டலியாரவளகாடமுறகொளுசடுமனு
 முபயிட்டபெயரகடமையுள்ளளவுசிவணப்பதென னுமுல்கெரதானே

The deity, *Tandaleiyar* adorned by the crescent moon, taking pity on me, hath removed the innumerable sins I have committed, but for the benefit he hath thus vouchsafed me have I conferred any favor on him? what can the earth do in return for the benefit conferred by the rain, by the aid of which corporeal life, and countless acts of devotion and charity are maintained? it must not forget it.

Although the seed of the mighty *Al-tree* be small, it becometh of vast appearance, and thus when a benefit as small as a grain of millet is conferred it should be considered greater than a *Palm-tree*; therefore the world says that in the country blessed, by *Tandaleiyar*, at whose side is *Umci* adorned with large ear-rings, they who have received only a little salt will remember it during their lives.

SCENES.

ஒன்றொருபுன்புறவண்புதவிஞ்சொமனங்
 ணநிடையருவிவதைருதிசெய்யொ
 புன்றொழிவெவரக்குமுன்புநிநதனநிறிய
 கொளநிடுமலிவதூறறமடுயனடுமே

ஆரே னுமொரொருவர்க்குதவிசெய்யவவர்க்குதவிதீவனைதாராயி
 ஞரே தானவனகுழிகுத்தீயருயருமபடிவெனவேவிவனைததொகும்
 வாரே நுபுணமுலியாளசாணகிகாமாருகிசையருசெய்ய
 சீரே துமடுபருதவிக்குதவிசெய்வெனதுமனஞ்சிநதியாதே

To all who wickedly conceive the idea of doing any act, by which the minds of those who have conferred on them a single benefit may be aggrieved, this thought will become as an angel of death to destroy them; there requireth none other.

When those who have received a benefit consider what benefit they shall confer in return, they should account as the same the misfortunes which may happen to him from whom they have received it and to his relations, O *Son of the Wind!* to the benefits thou hast with so much trouble conferred on the daughter of *Janagen*, who wears a band on her ornamented bosom, my mind cannot conceive an adequate return.

NOTE. This is the address of *Rāmen* to *Anumar* after his discovery of *Sitei* when detained in captivity by *Rāvanen*.

PAZHA-MOZHIL-

தமனென நிருநாழியீ ததவனல்லா
 னமனென நுகாயி னுநதானகாயானமனனே
 யவனிவனென நுகாததெனளிமற நியாரோ
 தமநெயபைநகருபவா

கனகொன்றிபவாநாழிகொடுபவர்க
 கென நுகுதுநயேசுழகவேறிதிகா
 சென நுகாநுகேசுப்பவதுபோலஊரோயு
 மொன நிரண்டாமவாணிகமில்

நாமநமனென நுகனருபுறதததாரகருக
 கேடுயிறொடுசுழலிளரமணி
 ஊடுகலவெறபநினைப்பின நித்தகமீருநத
 கோடுருதைததுவிடல்

Though a person, who from friendship hath given to another two measures of grain, taking advantage of this, shall use towards him angry and abusive words, the latter should not be angry with him. Who irreverently licks the butter which has been offered to the Gods?

Let those who have a grateful remembrance of an obligation ever serve them firmly from whom they have received even a measure of grain; for know, O Prince of the shore on which roll the furious waves! that gratitude is not an adventure by sea in which merely two for one may be gained.

To conspire with their enemies to destroy those from whom, relying on our attachment to them, we have received protection, resembles, O prince of the long and rocky mountains abounding in precious stones! the severing, through forgetfulness, the branch by which one is supported.

PŪRĀNĀNU'RŪ.

ஆனமுலைய நுதவ நலி லோரகரு
 மாணிகழமகலீரகருசுகிதைததேநாரகரும
 குர்வார்த்தபயியகொடுமையோரகரும
 வருவாயமருயிநகமுலையமுளவே
 திலம்புடைபெயரவதாயி னுமொருவன
 செய்க்கொன்றாரகருய திவிவென
 தறம்பாடின தேயாயிசுழகணவ

Those who have cut off the dugs of a cow, or have destroyed the foetus in the wombs of jewel-bedecked women, or behaved harshly towards religious instructors, after a careful consideration of their offence may find means to cleanse themselves from it; but for him who even though the world were over-

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turned, forgets the benefit

he has received, there is no redemption; it has thus been said in moral

writings, O Lord adorned by choice jewels!

SHENDILCA'TTA-SHATAGAM.

ஆலவதிடகருமனத்தோரகருச்செய்கள நியமபிவிட்ட
கொல்லவிடகதிற்றிடகருங்கண்டாயருளறயாதருண
சீலவதிடகருமனத்தோரகருகருளறிசெயயிலிவரு
காரணதிடகருங்கண்டாயவணிகாசுநிவகாதவருள

Know that to confer a benefit on men whose minds are depraved is like painting ornamental devices on the water: and know, also, that a single benefit conferred on those whose conduct is without reproach, will long endure, O thou protected Shendil under the form of a merchant.

MU'DURBI.

நல்லாரொருவர்க்குச் செய்தலுபகாரங்
 ணமேலெழுத்துப்போற்றகணுவகா - ணவ்விரத
 னாமில்லாதெருசுததாரகநீர்தலுபகாரங்
 நீரமேலெழுத்துககுநேர

ஒவ்வகைவரிப்புவினோயிரத்தவிடதாநி
 யாயகதனுகோகாரமாருப்போல - பாயகநிய
 புல்லுநிவாளாகுச்செய்தலுபகாரங்
 கருவின்மேலிடடகலம்

A benefit conferred on the worthy resembles an engraving on stone; but to confer it on those whose hearts are void of kindness is like writing on the water.

Even as the physician, who cured the striped Tiger of his sickness, became his prey, so a benefit conferred on the ignorant and worthless may be compared to an earthen vessel falling on a stone.

BARADAM.

தானமாவதுதருமிடத்தவன
 ஞானமாவதெவயவைகல்கிடுன
 பானயத்தெறுமபயனுமனனதே
 தேனியவகுசொற்றிறமைகேடடியாந

Hear thou whose words are as sweet as honey! the pleasure and profit one receives from bestowing a favor is always equal to the understanding of him on whom it is conferred.

CHINTA'MANI.

தனவண்யாகுகியதாரப்பொலிவேந்தவண்ப
 பினவிரடுவனவிறபிறழுகிடுமபூமகன
 அனனவனயந்சசெல்கினிமமணயிசைப
 பினவண் ததனகுலமபோககுனரிவெலியே

தற்புதி நகர தீவுவததவலமகறகுதவிவிந்தார
 கறபகமாவலிருடிக்கடியரமகனீரததோயவர
 பொறபசுசொனமாவலிருடிபபுலவரகனபுகழகனமேல
 சிறபவரயீரகதொனநடுநடுமபுகழபரப்பியெனகுண்

The goddess of prosperity will forsake him who betrayeth the prince, adorned by fresh garlands, by whom he hath been exalted; but on this earth none shall ever be able to root out his race, who is faithful to such a protector.

He said—those who die in defending the chief by whom they have been protected and exalted, shall enjoy the company of the celestial nymphs adorned with garlands of the heavenly Carpacain, while on earth they shall be praised in the songs of Poets and the fame of their Valor, spreading abroad shall stand even blazoned in stone.

NANMANICA DIGE

கைததுவாரநவ்வாரகைததுநதமாக்கவின
 வைததாரினவ்வாவறியவரகைததேழுநது
 வைதாரினவ்வரபொருப்பவரசெய்தாரி
 நவ்வரசிதையாதவர்

Those who have never possessed riches are preferable to those who have lost them; the poor are preferable to those who keep their wealth to themselves; those who restrain their passions are preferable to those who allow their anger to break out in abuse; and the grateful are preferable to those from whom they have received favors.

This title is compounded of the terms கடுவு *justice* and நிலைமை a verbal from கிறுதலை *to stand*, and lit. signifies therefore *persistence in justice*.

II.

தகுதியெனவொன்றானே

பகுதியாறபாறபடடொழுகப்பெறின (க)

**That virtue, which in all relations holds
Uchangeably it's nature, that alone
Deserves the name of justice.**

“Unchangeably it's nature”—The virtues and duties on which the preceding Chapters treat, springing directly from the benevolent affections, regard more especially those with whom man is immediately connected; the subject of this Chapter has a larger scope as it applies to all mankind. The virtue here intended, however, is not political justice, on which the Author treats in the first part of the second Book (see Illustrations): it is that modification of general benevolence which regulates the conduct of man to man and prevents him equally from doing that which is unjust, and refusing to do that which is just; it is that universal law which Cicero describes as—*vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, vetando a fraude deterreat*;—*—Neque est quaerendus explanator, aut interpret ejus alius: nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes gentes, et omni tempore una lex et sempiterna et immortalis continebit; unusque est communis, quasi magister et imperator omnium Deus ille, legis hujus inventor, discéptator, lator*;—This description, however, is intended to apply only to that natural law or rule of right of which the Deity is said to be the Author because he has conferred on men, as one of the inherent faculties of human reason the power of discriminating accurately the true from the false; and, consequently, of de-

ceding justly as to right and wrong. The habitual exercise of this power in this direction should perhaps in precise language be called rectitude or probity, in which sense it differs but little from virtuous habit in general, whence the adage that Justice comprises virtue or, as it is better expressed in a passage ascribed to Pythagoras, is the mother and nurse of the other virtues.—*Δικαιοσύνη τῶν ἀνδρῶν τὴν δικαιοσύνην ματέρα τε καὶ τιβηναὶ τῶν ἄλλων ἀρετῶν προσυπειν.* But the Tamil term which I have translated *equity*, and which might be rendered *distributive justice*, differs from this as it implies also, subjection to those laws which the Hindus believe to have been derived, indirectly, by revelation from the Deity, and which embrace all the precepts of the Smritis that regulate the intercourse of man with man, and constitute, consequently, the moral portion of this division of the Hindu Scriptures.

Aristotle defines distributive justice to imply equality, and to be that habit which prevents men from arrogating to themselves on any occasion more than the share to which they are justly (morally) entitled. It is the duty of a judge, he adds, in the administration of corrective justice, to restore this equality when deranged, by finding the middle term between the loss and gain which have accrued to the parties litigating, and restoring the equilibrium between them; hence in Greek justice, *δίκη* signifies *equal distribution* and *δίκαιος* an *equal distributor*, being evidently from *δι* bis in composition, and *καὶ* *instruo*. With this definition and etymology the Tamil compound which gives title to this Chapter intimately corresponds; for *நடுவு* means primarily the *Middle*, and *justice* by a metaphor only, and *நடுவு நிலைமை*, consequently, *maintenance of a middle station or state of equality* with regard to all others, not moving to either side or being biased, as the Hindu Lawgivers strongly express it, by any consideration of *fear, anger, or affection* *உடம்பு ஸ்ரீ ஈய உ லா ஹ ஹ*.

தகுதி *justice*. This word, a derivative from தகுதல் *to be fit*, is the same as ஆசாரம் *ordinance, observance*, and all terms having this meaning are synonymous with தகுமம் *justice*.—ஊன *may be called*; the inf. of என நல்.—ஊனறு *one, single*.—நனறு, *virtue*. ஓனறுநனறே must be rendered *is alone the virtue*.—பகுதியா *by division*; from பகுதல் *to divide, distribute*—பாலபட்டு *continuing its nature*; from பால் *nature, quality*, and the ger. of படுதல் which in similar compounds often signifies *to extend, continue*; thus one of the aphorisms of Auveiyār against extravagance in building is—ஓடமபடஹீழ் ஓன *build not a house to extend over much space*. The proper version of the three last terms is—*Still preserving its nature although divided*, i. e. among friends or foes, strangers or relations.—ஒழுக *to pro-*

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ceed—பெநின *if it obtain*. The last word is nearly expletive the phrase being exactly equivalent to the simple term ஒழுகின *if it proceed*.

II.

செய்யமுடையவனாகக்கொசிதைவீனறி

யெச்சத்திறகேமாபுடையதகு (உ)

By justice do the just their wealth uphold,
And confirmation, strong as virtue's self,
Bequeath their heirs,

செய்யுதல் *of justice*; this word is from செய்யுதல் *to declare*, the declaration of that which is right being the especial purpose of the scriptures.—உடையவன் *of the possessor*.—ஆகம *the gains*.—இழைப்பு *loss*.—இன்றி *without*; the ger. of இல். To obtain a literal version in English, this sentence must be read backwards; this is a rule almost universal in construing Tamil.—சுசுதமரு *to his children*.—எமரபு *and the highest happiness*.—உடைத்து *will accrue*, from the root உடை *possess*.

III.

சுககார தகவிலனொன்பதவரவ

செசுததாறகாணப்படும

(ச)

Unerringly the just and unjust shews

The state in which their progeny is found.

Though the import of these two couplets be the same, they have both been translated on account of their remarkable accordance with a passage in the Psalms, where the Royal Bard says—"I have been young and am now old: yet have I not seen the righteous forsaken, nor his seed begging bread." The Indian writer, however, considered the fact as the retribution of the Deity, who fixed the doom of every soul, before its connection with the body, according to the good or evil deeds of its pre-existent states.

தகவர *the righteous, the just*, the past part. plu. masc. of தருதல் *to be fit*.—தகவிரை *the unrighteous, the unjust*, from தகவு a derivative from the same வ and இரை, from இல், they who are not.—எனபது *it is said*, the neu. pron. part. fu. from என்றல்.—அவரவர் *of each*, the dem. pron. அயன repeated in the nom. plu. used for the gen.—எசுததால் *by their children*; i. e. by the state in which their children are found, whether prosperous or unprosperous.—காணப்படும் *will be seen*; from காணுதல் *to see* made passive in the 3rd pers. neu. fu. by படுதல்.

IV.

சமநீசெய்துசீராகுகுங்கோலபோலமைந
 தொருபாற
 கோடாமசானரேரககணி (-அ)

It is the glory of the just to stand
 Like the adjusted balance duly poised
 Nor swerve to either side.

“Like the adjusted balance”—The balance is an emblem of justice in India as well as in Europe. We have received the idea from the ancient figure of Justice personified with a pair of scales in her hand, but in India it was actually connected with the administration of the law. Formerly every court had a balance as a necessary part of its apparatus; it was kept apart in a place appropriated to it called கூவாசாவா which name was frequently given to the Court itself; and was employed in the performance of one of the five சிறுநாடி உயு உஜிரணாஃ or great ordeals, which after this instrument was called கூவாடி உயு. In Sanscrit यद्धारः *the supporter of the balance* is a periphrasis for King.

சமம் *equity*; this is a Sans. term, ஸமீ *samam equal*, whence I fancy the Eng. word *same*.—செய்து *doing*.—சீர்திறவு *virtue*.—ஆககுய்கோல *the balance*; metonymically from ஆககும *the su. part. of ஆககுதல் to lift up and கோல a rod*.—போல் *like*.—அமைந்து *being adjusted* past. part. of அமைதல் *to be adjusted*.—ஒருபால் *on one side*.—கோடாமை *not swerving*; the neg. Verb. of கோடல் *to swerve*.—சான்றோர்க்கு *to the wise, virtuous*.—அணி *is the ornament*.

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The author of the Siva-Siva Ven'bà gives the following illustration of this verse.

SIVA-SIVA VEN'BA.

ந யுகையுமைசொல்லான டுவிசந தமாடுவாருய்
 செய்கணாவானுனசிவசிவா எய்குரு
 சமஞ்செய்துசீரதுககுய்கோல்போல்மைநதொருபாற
 கோடாமசான்றோர்க்கணி

வனற்குறட்கூறா

முன்னேதானசமனாகினை நுயின நன்கணவைத்த பாரததைவரையறுக்கு
 ந. துலாம் போல்விவகணையககால்மைநதொருபுகத்ததுககோடாமைசான
 டுறாக்கழகாவ தெனறவாறு. இதற்குதாரணம் - உபதேசகாண்டதிற
 பார்வதி பரமேஸ்வரன் சூது விவியாடும். இதனைடுவ நிவியாமையாராய
 ணரைத்தேவிசாபயிடவிடத்தலை,

புதுமொழி

கடவுளுடனுமைகழகமெனுமவினியாட்டயரொபுமுதிருகண்ணீயகு
 நடுவிகவாதுறுமவெற்றறிதொலவிதொநகனாபெனநாதனடுறவி
 வடுவொயெனதுகாயாதுமைதததுகாபபவுமைவெருணடுமகியராவாய
 விடுவெயெனசாமிததிடுஞ்சொறடுகட்டவரகணியடுகாடலவிருமபிடாரோ

STANZA.

Mūl (Vishnu) for violating justice, was transformed to a red-eyed serpent by the Matison of Nangei (Parvati;). O Siva! Siva! it is the beauty of the wise, to remain unbiassed like the beam of the balance, which swerveth not to either side.

COMMENT.

To remain unbiassed like the balance, which being previously duly poised rightly adjusts itself after the weights are placed in the scales; is the beauty of the wise. The example of this is from the Uvadésu Cāndam, when it is stated that Nārāyanan, for failing in justice, was cursed by the Goddess (Parvati) when she played at dice with Paraméswaren.

ORIGINAL VERSE.

While Umei was playing at dice with the God Siven, Vishnu being bidden by her to say justly who had won or lost, unwilling to declare that Siven was the loser, decided wrongfully in his favor; Umei incensed at this cursed him, saying "become thou a snake of the Mountain": those who have heard this will not be inclined to deviate from impartiality.

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UPADÉSA-CĀNDAM.

கோககடுநாகருநவிருநதவரிடுநாகினதுவவசய
 வாககடுனறுநினமனதகடுனறுடுமனவலிததாய
 பாகருமபபுலினிநுநதடுவமபாநதனிஹுநயாபப
 டோகருமபபுலிநிததிடுயனறுநாததனனபுலை

Thou, who hast seen with thine eyes what has passed, utterest one thing by thy mouth and retainest another in thy heart, denying that which thou sawest; therefore said the Goddess shalt thou for many aëges bear the form of a fierce serpent deprived of the Sense of seeing.

—*—
ILLUSTRATIONS.

Of the following extracts those which are given first are taken from the first part (அரவியல் on the nature of the kingly authority) of the Second Book of this work (entitled, பொருட்பால். On Wealth) Chapters XVII and XVIII செவகோனமை The uprightness of the Sceptre, and, கோடுவகோனமை The obliquity of the Sceptre, where the Author treats on administrative or corrective justice.

ஹாநதுகணடுனடாதிதைபுநிநதியாரமாடடுந
 டேதாநதுசெய்யஃடுசேமுறை

Carefully considering the facts, without yielding to feelings of compassion, acting with integrity towards all, and deciding according to law; so to act is to administer justice.

—*—
CHAP. XVII.

அநதனாரநூறகுமறதகிறகுமாதியாய
 கினறதுமனனவனகோல

The Sceptre of a King (i. e. the administration of justice) was the cause of the practice of virtue, and of the observance of the law of the sacred

teachers.

NOTE. ஆதாரர் means Brāhmins generally, but here the Rishis, or Sages, through whom the law was revealed.

குடி தழீஇகோலோசகமாநிலமன்னன்
அடக்கீஇசி மகுமுவுகு

The whole world embraceth the feet of the Monarch of extended dominion, who, in administering justice; (lit. in directing his Sceptre) embraceth all his subjects.

இயஅபுழிடுகோலோசகமன்னவகுடமுற
பெயஅமவீவொபுளுநதொககு

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In the Country of which the sovereign duly administereth justice (lit. directeth his Sceptre to the right place) both the rain falleth in its season and the harvest is abundant.

வேலென்று வென விதரு வதுமன்னவன்
கோல் ஆஉவசீகாடாடுதென

It is not the lance which giveth victory to a king; but his Sceptre (the symbol of justice) if it never deviate from right.

இறைநககு மவையகடுமலொமவவின
முறைகாக்குமுடடாடுசெயின

A king defendeth the whole world and justice, if strictly administered, defendeth the king.

கொவியிற் கொடியானாவேகடுதாறுததல்பையமுழ
கவளகட்டதடுகுடுகேசர்

The act of the king in punishing those guilty of murder resembleth the weeding of green corn.

நாடோறுநாடிமுறை செயயிமனனவன்
நாடோறுநாடுகெடும

If a king enquiring day, by day administer not justice, day by day will his kingdom fall to ruin.

கடவுள்குடியுநிமடருவகிழ்குருகோலகோடிசு
குழாதுசெய்யுமாசு

The King who inconsiderately neglecteth the administration of justice, will lose both his wealth and his subjects.

அல்லறபட்டாறறுதழுதகண்ணானதே
செவ்வதைததேயகருமபடை

The tears of those who suffer from the injustice of the prince are files by which his felicity is worn away:

மன்னாகருமன னுதலசெவகோனமையஃதின்னேறல்
மனனாாமனனாககொளி

From the uprightness of the Sceptre (from their justice) princes obtain immortal renown; if deficient in this respect the glory of princes cannot last.

இனமையினினகுதடைமைமுறைசெய்ய
மன்னவனகோறகீழ்ப்படின

It is worse than poverty, to be subject to the sceptre (sway) of an unjust prince.

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R.A'MA'YAN'AM.

ஒருத்தவரிப்பரத்தொருத்தவரிப்பவகுவி, னூரதி
யெருத்தினிவகுநினறியவ்வரகருழைநதிடருழைகரும
வருத்தநீவகியவவரமபறுதிருவிவணமருவும்
அருத்தியுண்டெனககையலீதருவிடவேண்டிம

சுலமுதறொருனமையுங்கவகியிளகுப்பையும
 பலமுதறகேளவியுமபயனுமெய்திரூ
 நலமுதனவியிணுநடுவுநீநாகருவார
 சலமுதலறுத்தருநதருமநதாங்கிரூ



உருளுநீநய்யுமொணகவொஃகமு
 மருளிலவாணியுமவலலவாமுவரகரு
 தெருளுநலலறமுமனசுசெமமையும
 அருளுநீததபினனுவதுண்டாகுமே



இனியசொல்தினனீகையனெனனினை
 விவரையிறறாயனவிழுமியனவென்றியன
 னிவரையுநீதநெறிகடவானெனின
 அவரையமனனறகதிவுமுண்டாகுகொடு

சீலமலலெனநீககிசெசெமடொறறுவறித
 தாலுவனனதனிவிலிதாங்கிய
 ஞாலமனனறருநலலவரநோகிய
 னலமலலதுகணனுமுண்டாகுமே

Having passed my days here like the centre of a beam whose scales are
 equally poised with weights and goods, I anxiously desire to be relieved from
 the grievous afflictions with which humanity is troubled and to attain endless
 happiness; deign to grant this.



Those who enjoy the advantages of descent from ancient greatness, know-
 ledge of sciences, and various learning, should regard justice, although their
 prosperity and condition suffer by it; they who have divested themselves of
 fraud have truly maintained devotion.

* He who bears the whirling disk, (Vishnu,) he who is distinguished by the forked weapon (Siva,) and the husband of the intelligent Vani (Brahma;) if these three were divested of wisdom, virtue, equity, and mercy, what else would remain to them?



If a prince be courteous in words, liberal in gifts, worthy of esteem, pure in all his actions, revered, victorious, and strictly adhere to the path of equity, can he ever be ruined?

Is there any time in which the good expect protection, except when princes, forsaking all that is contrary to right, and as steady as the tongue of a gold-weighing balance, support the world?

PAZHA MOZHI.

முறைதெரிநது செவ்வர்க்கு நவகூரதவர்க்கும் -
 இறைத்திரியரனை நொக்கலவேண்டு - முறைதிரிநது
 நெனொழுக்கானாயின் துவரமொருபக்க -
 தீனொழுக்கிப்பாடுவொழுமுமாறு



ஒகரு மவகையாலுடனபொருளுகினகட
 பக்கதொருவனொருவன்பாறபட்டிருக்கு
 மிக்கிறபயிவராயி னுநதாயர்க்கு
 மக்களிறபக்கமொடுவறு

The prince who knoweth the law should not swerve therefrom, but should be alike impartial to the rich and the poor; if, swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.



In a game at dice by mutual agreement, a bye-stander will interest himself for one of them; although their children are all excellent yet mothers will differ in their affection towards them (i. e. will prefer some to others.)

CHINTAMANI.

வாரம்படடுழிதீயவுநலவ்வாந
 தீரககாயநதுழிநலவுநதீயயாம-
 ஒருமவையததீயறகையனடுருவென
 வீரடுவெனடுககண்ணிவிளம்பிகுள

பெரியவின்பத்திநதிர ஆமபெட்டசெய்கைகசி துராஹகு
 முரியசெய்கைவிவிரைப்பயததைபுண ஆடு மன வெயுணர ந தவவரை
 அரியனென மகிழா துடுமலியடுன்னவிகழா தும-
 இருசாரவிவறையுநடுவெநதாரோயிறை தவ ஆலுநடுவெநதாரோ

The Damsel, whose long eyes darted glances keen as the spear of the warrior, said—" is it not the nature of the world, that, when one is attached to another all the wrong he doth is accounted right, and when averse, that all the right he doth is accounted wrong" ?

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They who believing that both the mighty Indren, enjoying all felicity, and a little wayward monkey, reap advantages proportionate to their respective deeds, do not commend the one saying, it is difficult for others to equal him, or slight the other saying it is easy to do so; those of enlightened understanding, who thus act justly in both respects, are, also, enlightened by a knowledge of the Lord.

ANANTHACHARI.

காயதலுயத்தல்கற நிபொருபொருடகண் -
 ஆயதல நிவுடைபார்க்கண ணடு தகாயவதன் கண் -

உறறமுணநதோனறூதாசூமுவுட்பதனகண
 குறறமுநதோனறூதகெடும

It belongeth to the wise to consider a thing; free from anger or partiality; when in anger the real nature of the thing cannot appear; when partial, the perception of it's faults will be lost.

SIRUPANJA-MU'DAM.

படைதவிற்ககியாவணவனப்பாகுமபெண்ணிள் -
 இடைதன்கருதுணமைவனப்பாகும-தடைதன்கருக
 கோடாமொழிவனப்புக்கோதகதுவேசேவகர்க்கும
 வாடாதவனகணவனப்பு

An Elephant is the ornament of an army, slenderness of waist the beauty of a maiden; manners are adorned by strictly keeping a promise, and so, also, is the sceptre; soldiers are adorned by unshrinking bravery.

BARADAM.

முன்னுனிவிரணியனகானமுலியளித்தனிதோசனடுராமுனிவணமைகதன
 றனடுநாடுநணபாகியிருவருமோரதெரிசுபாறசாரநதுடுகளவி
 னுன்னாயகல்கெளலொருதோசரவறவேயுணரகதிருகருநதொனமைதனனிற்
 யினனாகவேரநகரிநபெண்கொடிபயைககண்டுமணமடுபசினுடு

தனித்தனியேயிவரிருவாததமகெகென்றகொடிதோடசாரவானபேச
 மனத்திலவனோரநதுமயிலறிவுயரகதோரதமைவரைநதுமருவெல்லெரு
 புனககிவிடுபானறவனாசெப்புணர்கடநதிவிராஜிப்புநதிதாவகா
 கனித்தமதுகலிபறிவினூயெனறிவரவிதணடைகவிலவதாரூ

தெககியகல்கறிவலிணததுருசோநதுடலாயவதரித்தயிராகலாதன
 ம்கெயரகெளவியனவநேயிருவரகருமுளைபடினிளம்புவாரென்ன
 னூக்கமுடைமுனிமகனுமவிதோசனதுமொருப்பட்டுயுவுன்பாடுலயி
 வர்க்கதனூலவநதப்படிபுணாவித்தேததறறடுவொமவயககசெசானனூ.

தன் துதிருமகனென நாமபிறமுனிவனநிததமகனருளே யென நு
 மன நுதனிவிரண்ட நியானிவரகல்விடுதலிந தூனாகமடடாணுதிப
 புனிதமுனிசுகாசிபன நன பொன்னடிபொயததொழுநிநதப்புதர்வாதமயில
 வனிதைதெயவறகுரைத்தியென் டுமனமது கிசசுருதியெலர்ம வலரெனசெர்
 ல்வான

அறமுனார தூரைபயி னுமறற நிரதுமொருவறகாகவறைநதபொழ்தும
 யி நிவருமாயிரமவருடம்பெருமபாசுபயினியி னுடலபெரி துமாழகி
 முறுகுநரகமி ழுவரென முறையிடுநானமறைகவினு மொழியவாறேற
 யி நொருவரிடத தூரைதிபொயென ருனிவரமீன டுபெயரந தூரபுகார

மறையா லு ககலிபாதிம நிவரலுமிருவராயுமவடி ததுததாகி
 முறையாகசசத னுவெ னுமுனிமகநீன்ய நிவி னுகருமுதலவரெனனருள்
 பொறையானமீ கவனநதபொறகொடியைகனகபயிடி ததுப்புணரநதநன்
 வரடுரூர்

இறையாகியமரரொலாமிரணியன நன்மகன பொல்வாரிலகியென ருர்.

In ancient time Virósanen born of the son of Iran'yen (named Bragaláden), being united in friendship with the son of a sage, the two studied together under one teacher and completely acquired all the sciences; afterwards beholding in a certain city a young damsel, they both sought her in Marriage.

Each of them addressed the damsel seperately for the purpose of winning her to his arms; considering this in her mind she said, I will marry which ever of you is the more learned. Thus not being able to cross the sea of her love, who resembled the loory of the grove, nor to endure the violence of their passion, they disputed together bitterly, each claiming pre-eminence in knowledge.

At length the son of the sage, confident in success, and Virósanen agreed to appeal to Bragaláden the father of the latter, in whom the whole circle of science was incarnated in a material body, and who was profoundly versed in expositions; accordingly they repaired to his presence, informed him of the dispute which had arisen between them and intreated him to examine them in all they had learned.

He in his own mind made no difference between the prince his son and the son of the sage, but as he was not able to determine which excelled in knowledge, he repaired to the golden feet of the holy sage Cásipen and, having reverentially addressed him, requested him to decide to which of the youths the maiden should belong; but the mind of the sage, powerful in all religious knowledge being, also, confused on this point he said;

“ It is declared in the four Védas that they who decide, without clearly understanding the case, or, understanding it with partiality, their bodies

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being entangled in the bonds of punishment for a thousand successive years, shall sink with distracted minds into an excruciating hell; I can say nothing, therefore, to this dispute. Depart and make it known to others.” Accordingly they repaired to their own country.

Having filtered their minds through the Vedas, the sciences and general knowledge, and weighed their several attainments Bragaláden declared, according to right, that Sudenu, the son of the sage, excelled and he, being by his forbearance declared the superior, obtained the golden vine of his desires in marriage. The king of Heaven and all the Gods proclaimed that for equity the equal of the son of Iraníyen did not exist.

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CHAP. XIII.

அடக்கம் On Self-control.

The title of this Chapter is derived from அடங்கல் *to recede neu.* (whence அடக்கல் *to cause to recede, subdue*), and signifies lit. therefore, *subjection, restraint.*



I.

அடக்கம் மரகுருநாயக கும

அடங்காமையாரி குருநாயக தனவிடும (க)

To intercourse with gods

Forbearance leads; but passion unrestrained

It's victims, plunged in utter darkness, leaves.

“To intercourse with gods forbearance leads”—Forbearance or self-control, the subject of this Chapter, is defined by the Commentator—the being possessed of control over the body, the speech, and the will so as to prevent those straying into the path of vice, அடக்கமுடைமை &c. and the opposite to it consequently is the want of such control, proceeding either from imbecility, or natural weakness of disposition, or from intemperance, or the ascendancy of any of the passions over reason. Self control in fact is only a form of that wise self-love, which may be considered as the origin of all good habits, as benevolence or the love of others may be of all active virtues; it is near

akin to patience and prudence, which differ from it chiefly in being employed on extraneous objects. On the former the Author treats in this desire of his work, but Prudence ranks among the regal virtues and is placed therefore, in the First Part of the Second Book under the title அறிவு literally signifying *knowledge*; in Tamil the more frequent acceptations of the words அறிவு the learned and அறிவற்ற the ignorant, are the *virtuous* and the *vicious*. With regard to others, self control is in it's ordinary operation a passive virtue; but not less conducive, therefore, than the more active virtues and duties to the happiness of human life. For without that mutual forbearance, due

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from each to all, society could not exist; perpetual brawls, in spite of law or power, would make this world a fit residence for demons only, and anticipate the threat of future punishment denounced in this couplet against those, who, by allowing the violent passions to obtain the mastery over them, vitiate their nature and prepare themselves for the perpetration of every crime,

In the Chapters which precede this, the Author treats on the virtues and duties of domestic life which affect others; and in those that succeed, with a few exceptions, on the habits, good and bad, which, however beneficial or hurtful to others, more immediately affect the individual subject to them, and which may all be considered as proceeding from Self-control or the opposite. It is remarkable that in this arrangement Tiruvalluver coincides exactly with that adopted by Aristotle in his *Ethics to Nicomachus*, though in other respects, both in general theory and in the distribution of their subject, they differ considerably; the Indian assigning affection or benevolence as the efficient cause of all good, and the Grecian by placing that modification of it which he calls friendship at the conclusion of his work, seeming rather to consider it as the final cause of virtue.

அடக்கம் *forbearance*.—அமரர் *the gods*; this is a Sanscrit term from the root *die* with the privative *சு* prefixed and corresponds these with the greek *Abaveroi the immortals*.—உள *among*.—உயக்கும *will conduct*: the 3rd pers. neu. sing. of உயரதல் *to arrive at*.—அடக்காமை *want of forbearance*: the neg. verb. from அடக்கல் *to be restrained*. ஆர் *full, that which fills, dense*; the root of ஆரதல் *to fill*, used participially.—இருள் *darkness*.—உயத்து *conducting to*.—விடும. *will leave*.

II.

எல்லாரககுநனமுபணி தல்வருளாளு

செலவரககேசெலவநதகைசுது

(௫)

Though self-control be excellent in all
It most befits the envied state of those
That fortune smiles upon.

எல்லாரககு *to all*.— நன்று *good* — ஆம *will be* the contr. 3rd pers. neu. fu. of ஆதல்.— பணிதல் *forbearance*; this word primarily signifies

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reverence, but like other words of this meaning, secondarily obedience submission: Parimèl-azhager renders it here பெருமிதமினறியடங்கல்

*to refrain from thinking greatly
of oneself.*—அவருளும் *and among
them:* உள here forms the loc.
c. with அவர் to which the conj. உம் is
added.—செவ்வரகடுகே *to the
happy especially.*—செவ்வம் *to the happi-
ness.*—தகைத்து *it belongs.* The
two last terms ought to form a com-
pound, செவ்வத்தகைத்து, the
final nasal of the first being retained,
according to the Commentator,
for the sake of the sound only; செவ்வ
ரகடுகேசெவ்வத்தகைத்து may be
rendered *belonging to happiness it
especially befits the happy.*

III.

யா காவராயி னுநாகாககாவாகாம

சோகாபபரசொல்லீழுகுபபடடு

(எ)

Though unrestrained all else, restrain thy tongue
For those degraded by licentious speech
Will rue their tongue's offence.

யா for யாவும், *all*; this term simply means *what*, but with the generalizing particle உம, omitted in this and other instances by the author, takes the signification here given it.—காவா *they do not guard*.—ஆவி ஓம *although*.—தா *the tongue*.—காக *to guard*.—காவாகாவ *if not careful*; காத்தல் whence the two preceding terms are derived, means *to guard, watch, be vigilant* and கால *lit. time* is in similar phrases equivalent to the English *if* and *when*.—சோகாபபர *they will suffer distress*, 3rd pers. plu. fut. of the verb சோகாதல் *to suffer distress*.—சொல *the speech*.—இழுக்குபபடடு *being base*; a compound formed of இழுக்கு *baseness, meanness* and பபடடு the ger. of படுதல்.

தீயினால் மசுட்டப்டுண ணுள்ள ளாறு மாறாதே

நாவினால் மசுட்டவடு

(க)

The wound may heal, though from a burning brand,
And be forgotten; but the wound ne'er heals
A burning tongue inflicts.



தீயினால் *by fire*.—சுட்ட *burned*; from சுடுதல் *to burn act. set fire to*.—புண *of a wound*.—உள் *the interior*.—ஆளும *will heal*; the 3rd pers. neu. fu. from ஆறுதல் *to be cooled, appeased*.—ஆறுதீ, made emphatic by உ, *never will be healed*.—நாவினால் *by the tongue*.—சுட்ட *burned*.—வடு *the wound*.—In the initial and antipenult term the final *வ* is converted, according to rule, to *ற* before *ச*.



ILLUSTRATIONS.

INNA'NA'RPADU.

அடக்கமுடையவனமீ விமையினால்
குடகையிலாதவனை நறசெருகினால்
அடக்கமடுவளவுதவின னாவாங்கினால்
அடக்கமடவகாஜாரஞ்சால்

As boldness becometh not him who professeth forbearance, as boasting becometh not him whose courage hath not been tried, as the appropriation of a deposit is unbecoming, even so are the words of those who forbear not to those who forbear.

PALHA-NOZHI.

கற்றறிவாகண்டதடகமடலகாதார
பெரசசாரநதுநதமமைபபுகழநதுரைபபார

- தெற்ற

அறைகலருவியனிமவெமவெநாட
கிறைகுடநீரதனும்பவிவ

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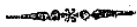
பொல்லாதுசொல்லிமறை
நதொழுமபேதைதன

சொல்லாடுலதனவதைதுயாப்படுககு -
நல்லாய

மணலினமுழுசுமறைநதுகிடகு
துணலுநதனவாயாறகெடும



தமொய்யுந த மமைபபுகழந துணாகுமபோழி ல
 அநமரா ததவரியசுறற தே லவேண்டி ம
 அமையாரும வெறபவணியாரோதமமைத
 தமடுவ னுயடுகாணாககலம



கோவா தசொல லுயகுணனி லலாமாககவிர
 நாவாயடககலரி தாரு - நாவாய
 கனிகளபோற றுரவகுஙகடறசேசபயவாங்கி
 வளிதோடகிடுவாரோ வில்



பெருமவிராட பிறாறியலாகா
 அருமறையையான றுரோசாபபரருமகறைய
 நெருசிறசிறியாரகருகா ததலபவணியினமேற
 பருசுவைததேகிவிடல



அடவகியகபபாடடவைந துவிநயுங்காததுத
 தொடவகியமூன்றிஞன மாணமணடுடமபொழியச
 செலலிமவாயகடுகமருசிறுகாவலசெடியதாரோ
 கொலலிமேறகொடுகவததார



கடைப்பபெருருசெலயத துயாரதபெருமை
 அடககம் லுணைத்தனுகி - நடகனைபின்
 ளுளவியன லலானமேலவைததலருங்கினகைக
 கொள்ளுகொடுததுவிடல

எண்ணெகூற - படாசுஞ்சுவமுமிறியிறப்பு
 மனைருடையவுடைமையு - மனனார்வ
 இன்னொனவடுவண்டாவிமமைகூமுமமைகூருந
 துமமையுடைமைதவந்

செமமாநதுசெவ்வுருசெறுநனாயட்டவர
 தமமேதபுகழ்பிறரபாரட்டதமயிறமு
 வீரஞ்சொல்லாமரேயலீழ்க்கவிப்பி ஒரு
 கோரப்பொதியாதவாறு

(300)

Forbearance is known only to the wise. The unforbearing praise themselves even unwittingly ; O King of the country whose mountains are ornamented by clear water gushing from the rocks ! the water in a full pot is not subject to agitation.

Fools, accustomed to speak evil of others when concealed, bring themselves into trouble by their unguarded discourse ; thus O Damself, a frog-fish though hidden in the sand, betrays itself to destruction by it's voice.

When people are praised by those intimately connected with them they should at once reject the flattery, O King of the hills covered by the bamboo ! People do not adorn themselves with

unsuited to their rank.

ornaments hough their own property of

Worthless people, who have addicted themselves to evil speaking are incapable of restraining their tongues; O King of the Sea where ships roll like those intoxicated by palm-wine! there is none who can carry the wind on his shoulder.

O King of the great Mountains! the wise keep sacred those secrets which ought not to be known by others; to impart them to the low-minded is like placing cotton on the top of palm, whence it disperses itself abroad.

They who restraining themselves keep in subjection their five senses in three respects (namely thought, word, and act), and acquire in this transitory life a spiritual guide to the life after this, are like those that fix their spade upon the mountain Colli.

To bestow supreme power and great riches on one, who keeps not his will in subjection, and who lives not a good and pure life, is like placing a fire brand in the hand of a monkey.

Although one be born in an illustrious family, possess inexhaustible wealth and be the favorite of the princes, yet he should not inordinately desire to be distinguished by Kings, for self subjection is the chief virtue both for this world and for the world to come.

Those who having conquered haughty enemies yet do not taunt their own prowess in order that others may praise them, are like such as though so intoxicated as to be falling, yet tie not up (valuables) so that they shall drop out.

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YALABI-NANURU.

கற்றறிநதநாவினாசொல்லாரதஞ்சொர்வஞசி
மறனறஉராவாப்பகவரபலியினமேல்

வற்றியவேவகிலகல்கெழுமெருநானமும
பசசொல்ககிலகலியொலி



இடமபடமெயருநானகற

பினுமெனமும

அடகுகாதாரொனமுமடககார-

தடககணனா

யுபபொடுமெயடறயிரகாயம

பெயதடினா

கைப்பருபபேசுகாரயிலகாய



பிறாமறையினகடசெவிடாயததிறன்நிச
தேவிடாரிகடருருமாயததீய
புநககறநிசபுகககயாயகிறபானெயானும
அறககறமெண்டாவவறகு



சககசசெவமபெறினாமிமுமியோ
கொகாவிருசெவகாரங்குதிசசொ-ல்ககாவி
முசகிரிமெறகாணிமிருவதேறகீழ்தனவண
பிகநிராருவணனிவிடும

Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein; thus on the Palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.



Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild-pumpkin be dressed with salt, clarified butter, milk, lire and various condiment, its natural bitterness will never be removed.

If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

The worthy, although they have attained to wealth and dominion, indulge not in haughty language, but if the mean have acquired the wealth of one Cāni (1-80th part) added to one maundiri (1-320th) they will regard themselves as Indren the king of heaven.

(302)

ARANARI-CHARAN

தனவரை ததா னெருசவகரி யாக த

தான டவநி த

பி னவரை ததா னெய தாபபயனி லவரி

- தனவரைசு

குடிசெடுசெடுசெடுசி நகுசகுநதேவல்செயயி த
பிடிபடுகெப்பட்டகனி து

நினைவையறப்பெறுகிறகிச்சென்னெனருசே
பினைவையானபரணாபபெறுகிறபேனினவன்
யறப்பெறுகிறபேனெல்

பெற்றேனமறநீண்டு

துறக்கநிற்பபடுதாரதாள

இதெய்குஞ்சுரததைநானவிருங்கயிறமுற
சிறதவையாய்தேசாரநூணசோததிப்பநதிப்பர

இமமைப்புகழ்மினிசசெலகதிப்பயலுந
தமமைத்தவெப்படுததுவார

பக்கறமுமயாமெனறுதறபுகழ்வேண்டா
அலரகதிரஞாயிறறைகண்கருடயுககாகரு
சிலகறமுரகண்குமுளவாமபலகறமுரக
கச்சாரணியனனதேசாரசால்

உள்ளூரிருநதுநதமுள்ளமறப்பெற்றருநோந்
கள்ளவிழ்சோலய்யாவகாடடுளரசாடடுளரும
உள்ளமறப்பெறுகல்லாரோநாடடுளரு
நண்ணிநடுகுருளார

If one submit himself to the conscience in his own breast there is no benefit that he may not obtain ; but if he follow the dictates of his ruinous will, he resembles a male elephant subjected to the female.

O my heart ! I can by no means keep thee under restraint, and if I cannot restrain thee what else can I restrain ? could I effectually restrain thee I should possess the key that openeth heaven.

Those, who bind the elephant of the senses, with the cord of wisdom, to the pillar of the will, obtain for themselves the reward of fame in this life and of happiness hereafter.

Nets. Vira-mānuni has appropriated the thought expressed in this verse. See the first verse of the extract from the Tēmbāvani at Page 64.

Pride not thyself for having acquired various knowledge, the hand umbrella will shelter thee from the spreading beams of the sun, and among the unlearned a word may prevail which will become an axle-tree to the learned.

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They who, although residing in the midst of a city, keep their minds entirely under subjection, really dwell in the wilderness, the groves of which distil honey: and those whose minds are not under subjection, although residing in the wilderness, are as if they had returned to the inhabited country and dwell in the midst of a city.

VALEIVA'PADI.

ஆகைப்படுககுமருந்தவிவாயப்பெயலிககும
 டோகைப்படுககுமபுலிநாகததயப்பிககும
 காகைப்படுவனலிநகுரியமைந்தன
 நாககுமல்திவெநிநிபேனமாறே

As the tongue is destructive of prosperity, and often sheweth its owner in fetters, sendeth him into exile, or even plungeth him into hell, a more careful restraint should be placed on it than even on the five senses.

NA'LABANA'NU'RU.

அறிவதறிந்தடங்கியருகைதருசி
 உறுவதுவருவப்பசுசெயதுபெறுவதன
 இனமுறதுவாமுடியவுடையாரொருநானது

துன்புறு துவாழ்த்துரி து



இன்பமபயந தாபநிழ்வுதவியரி, ஆம
இன்பதஇன்பக்கமிருநலசகக-இன்பம

ஆழியசமைகண்டர இவீமரங்கருவிநரட
பழியாகரவநதேறதவல



தானகெடி இநதககாரகேடெணனநகதன ஆடமயின
உளனகெடி இமுனரூககததுணனநக வரனகவிநத
வையகமலலாமபெறி இபுனாபநக
பொயயோடிடைமிடைநதரெல

Knowing what ought to be known and submitting thereto; fearing what
ought to be feared; performing every duty so as to satisfy the world; and
living in the enjoyment of pleasure according to their means; they who are
thus disposed never experience the evils of life.

Flee from pleasure.

Although thyself be ruined, think not of prejudicing others; however, they
may deserve it: eat not with those with whom thou shouldst not eat (ene-
mies, irreclaimable sinners, and the rest) even though thou lose the flesh of
thy body by hunger; speak not falsehood, intermixed with truth, although
the whole world canopied by the heavens be thy reward.

NI'DI NERI-VIL ACCAM.

கலையியுடைமைபொருளுடைமை யென நிராஸ
செவ்வமுருகு செவ்வ மனப்படும - இவ்வார
குறையிரந சூதம முன னரநிநப போதருமுத
தவ்வண நதித்தாழ்பபெறுண

அகமபெரியாரசி நியாநிடைப்பட்ட
மீசசெவ்வகாணினளிதாழ்ப - சூகவின
மெவிய சூடுமனமேமெழச செவ்வசெவ்வ
வியிதனரே தாழ்பந திவ்வசுரு

விவகையயோமபிவி திததனவேசெய்யு
நலத்தகையாரநவ்வியுநதீதே - புலப்பகையைய
வெனறனநிலகொழுக்கிவின நேமபிறவென சூ
தமபாதேமபிற் கொவின

~~தனவ்வியப்பிப்பான நற்புகழநரி சகடர
நனவீர செவ்வசூவளத்திறுற - தனவ்வ
வியவாமையன நேவியப்பால்தின்ப~~

பிறராதபெருஞ்சுடடுவெண்ணவாணயாண்டு
 மறவாமேநோற்படுத்தான நுண்டு - பிறரபிதர
 கோல்கொருதறிசெயுமைபுறங்காதது
 யாரயாரகருநதாபுசெய்கொல்வ

Literature and riches might really be deemed two species of wealth, if the possessors of them bowed their heads with humility, like the poor when they stand begging alms before them.

Men eminent in knowledge when in company with the ignorant and perceiving their presumption, will behave themselves with humility. Is it not, thus, in the scales, the heavier goes down, while the lighter rises and more?

The good deeds of good men, who carefully avoid what is forbidden and that which is prescribed, become evil, when they extol themselves, boasting deviantly persisted their good conduct.